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NOTES ON THE "CLOSE VOWELS" IN BANTU

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SYNOPSIS

*It is assumed by Meinhof that, besides ordinary *i and *u, there existed in Ur-Bantu other vowels of similar type which he calls "close vowels". He believes that they might have originated in contractions involving the vowels *i and *u. To investigate this problem, a number of stems containing close vowels are examined. It is found that in certain monosyllabic stems the vowels corresponding to original *î and *û alternate in different languages. Other languages again may even have both these vowels together in a single stem, and these forms seem to be the more original. The alternance of vowels may occur in disyllabic stems also. In some cases, a stem seems to have had an initial *i- which influenced the vowel of the following syllable. All this seems to support the assumption that the close vowels have arisen through the influence of a second *i or *u.*

1 In his *Introduction to the Phonology of the Bantu Languages*, Meinhof has shown that early Bantu (Ur-Bantu, marked B.) had other vowels of the same type as ordinary *i and *u, which differed from the latter by their tense pronunciation and by having caused changes in preceding primary consonants in a great many languages. He calls them "close vowels", and writes them as *î and *û. These two types differ even to-day in their pronunciation in several languages, as, for instance, in Sotho and Gikuyu, whereas in most languages no distinction is made. Before *û, primitive consonants are usually changed to dentilabials such as *f*, *pf*, *v*, *bv*, etc., whereas *î has produced alveolar fricatives and affricates such as *s*, *sh* [ʃ], *ts*, *z*, *dz*, etc. The following are some examples from Xhosa :

Ur-Bantu :	Xhosa :
*-kulu	-khulu (big)
*-kûlu	u-fudu (tortoise)
*-tuma	-thuma (send)
*-tûna	-funa (wish)
*-luma	-luma (bite)
*-lûmela	-vumela (allow)
*-pika	-phika (contradict)
*-pîka	-fika (arrive)
*-ti	um-thi (tree)
*-tila	-sila (grind)
*-lima	-lima (plough)
*-lika	-zika (go deep down)

As well as appearing in the first syllables of stems, *î and *û are also found as suffixes to nouns and adjectives in older constructions as, for instance, in Xhosa *u-bovu* (pus) from *uku-bola* (to rot), *impelesi* (female attendant of the bride) from *uku-pheleka* (to accompany), *ubu-*

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bazi (nettle) from *uku-baba* (to be sharp, to smart).

2 It has not yet been possible to ascertain exactly how these close vowels originated. Meinhof says that they might have originated through a contraction of vowels, close **û* through the influence of the vowel **i*, and close **i* in like manner through the influence of **u*.

In this paper some observations about words with such vowels are recorded. In comparing various stems, it appears that these vowels sometimes alternate. Identical stems which show original **i* in some languages indicate an original **û* in other languages and vice versa. A number of stems will be examined to elucidate this statement.

The stems are taken from Meinhof's list (marked M) and from my own (marked Bq). Examples are taken from the sources mentioned in the bibliography. If taken from Johnston (*A Comparative Study of the Bantu and Semi-Bantu Languages*), the number under which the language is recorded is given in brackets. Johnston is used only when no other source is available.

3 B. *-*vi* (grey hair) (M) :

Rundi	<i>uru-vi</i>
Ganda	<i>lu-vi</i>
Zigula	<i>lu-fi</i>
Bondei	<i>fi</i>
Swahili	<i>mvi</i>
Nyanja	<i>imvi</i>
Shona	<i>imvi</i>
Venda	<i>lu-vi</i>
Xhosa	<i>ulu-mvi</i>

In reconstructing the original form of the stem from these examples, an original final *-*i* must be assumed. If we now turn to Zulu, we find alternate forms, viz. *u-vi*, but more usually *u-vu*. Forms with *u* are also found in a number of other languages :

Nyoro	<i>e-nju</i>
Taita	<i>i-vu</i>
Kongo	<i>lu-vu</i>
Tswa	<i>wu-vu</i>

What is the reason for the appearance of these alternate forms ? An answer seems to be given by forms in other languages which show both vowels together, *u* (or semi-vowel *w*) plus *i* :

Gikuyu	<i>mbui</i>
Ziba	<i>ru-jui</i>
Lamba	<i>ulu-fui</i>
Lenje	<i>mfwi</i>
Senga	<i>mvwi</i>
Bemba	<i>mfwi</i>
Luvale	<i>lu-ji-vwi</i> ¹
Fumu	<i>mbwi</i>
Bangi	<i>lo-mbwi</i>
Mongo	<i>lo-mbwe</i>
Ngombe	<i>mo-mbwi</i>

It seems, therefore, that it would be better to record the stem as *-*vûi*, from which some languages ultimately retained *i*, others *u*, whereas in other languages again both vowels are still represented.

4 B. *-*vi* (dung) (M) :

Nyoro	<i>ama-zi</i>
Ganda	<i>ama-zi</i>
Ziba	<i>ama-zi</i>
Taita	<i>ma-vi</i>
Zigula	<i>ma-vi</i>
Shambala	<i>ma-vi</i>
Bemba	<i>ma-fi</i>
Lenje	<i>ma-shi</i>
Bankon	<i>i-bi</i> , pl. <i>ma-bi</i>

In many languages the prefix *tu-* has been used with this stem and in some cases this prefix is regarded as belonging to the stem itself :

Lamba	<i>u-tufi</i>
Nyanja	<i>tubsi</i>
Xhosa	<i>u-thuvi</i>
Bangi	<i>ba-tubi</i>

In a few cases the stem is found with *u* :

Nkosi	<i>a-bu</i> , pl. <i>me-bu</i>
Bakusu (136)	<i>to-mu</i>
Duma (189)	<i>si-mbu</i> , pl. <i>bi-mbu</i>

¹ In this case the singular prefix is placed before the plural prefix.

Forms with the semi-vowel *w*:

Nyara (5)	<i>ama-fwi</i>
Masaba (6)	<i>kama-fwi</i>
Sukuma (9)	<i>ma-fwi</i>
South Luba (105)	<i>wi-fwi</i>
Ngumba	<i>ma-bwi</i>

An examination of these forms may lead to the belief that here also the stem was originally **-vúi*. But then it would be expected that the words derived from these two stems for "grey hair" and "dung" would be identical in the respective languages. This is, however, only partly the case, for we find in Ganda *lu-vi* as against *ama-zi*, in Ziba *ru-ju* as against *ama-zi*, etc. It seems that in the stem **-vúi* (grey hair), the **ú* sound was dominant, as was the **i* sound in the stem for "dung", so that there must have been some difference in the original stems. The reason for this difference cannot be ascertained at present. The following forms may give a clue:

Guha (40) *tu-ivi*

West Luba (104) *tu-invi* as well as *tu-fi*

In these examples an initial *-i-* appears before the stem, which, if it were original, might have caused the difference.

5 B. **lú*, **-lúi* (knee) (Bq):

Here also we find the three endings *-i*, *-u* and *-wi*. Forms with *i*:

Rundi	<i>i-vi</i>
Ganda	<i>e-'vivi</i>
Zigula	<i>di</i> , pl. <i>ma-di</i>
Yeye (81)	<i>li-dzi</i>
Shóna	<i>i-bvi</i>
Zulu	<i>i-vi</i>
Xhosa	<i>ili-vi</i>

In some languages *ku-* appears before the stem and seems to be part of it. It is, however, the prefix *ku-* of Class 17 found in words designating parts of the body, as Herero *oku-rama* (leg), *oku-twi* (ear), etc.¹:

¹ RÖHL: "Eine fast verloren gegangene Klasse des Ur-Bantu", *Fest-Schrift Meinhof*, p. 233; MEINHOF: *Grundzüge einer vergleichenden Grammatik der Bantusprachen*, 1948, p. 55.

Tabwa (41)	<i>li-kufi</i>
Bemba	<i>i-kufi</i>
South Luba (105)	<i>di-kufi</i>
Sese (146)	<i>kuli</i>

Forms with *u* are well represented:

Konjo (1)	<i>eri-ru</i>
Nyoro	<i>oku-ju</i>
Luba (104)	<i>ci-nu</i>
Nyangwe (140)	<i>i-zu</i>
Genya (141)	<i>i-lu</i>
Vamba (147)	<i>kuru</i>
Bube (226)	<i>i-lu</i>

Forms with the semi-vowel *w*:

Kerewe	<i>ki-zwi</i>
Shambala	<i>i-zwi</i>
East Luba (104)	<i>di-mwi</i>
Tonga	<i>i-zwi</i>
Kusu (136)	<i>li-lwi</i>
Soko	<i>li-lwi</i>

Here also the original stem should only be recorded as **-lúi*. The forms in Rundi, Ganda, Zulu and Xhosa, with *-vi*, cannot be derived from B. **-ú*, as this regularly becomes *-zi* in all four languages. So these languages point clearly to **-lúi*, in which the two vowels later contracted to *i*.

6 B. **-yúi* (arrow) (Bq):

Forms with *i*:

Shambala	<i>mu-vi</i>
Kaguru	<i>mu-vi</i>
Nyanja	<i>mu-bvi</i>
Mbunda (85)	<i>mu-vi</i>
Nkoya (87)	<i>mu-vi</i>
Herero	<i>omu-zi</i>

Forms with *u*:

Guzii (7)	<i>omo-gu</i>
Kuria (7a)	<i>omo-gu</i>
Southern Sotho	<i>mo-tsu</i>

Forms with the semi-vowel *w*:

Gikuyu	<i>mu-gwi</i>
Pare (18)	<i>mu-vwi</i>
Tabwa (41)	<i>mu-vwi</i>
Lamba	<i>umu-fwi</i>
Bemba	<i>mu-fwi</i>

Lenje	<i>mu-mfwí</i>
Tonga	<i>mu-vwi</i>
Senga	<i>mu-mvwi</i>
Subia (80)	<i>mu-zwi</i>

Endemann in his *Wörterbuch der Sotho-Sprache* has all three forms : *motzōi*, *mo-tzi* and *mo-tzu*. An initial *-i-* before the stem is found in the following two languages :

Kioko (88)	<i>mu-ivi</i>
Luena (84)	<i>mu-ivwi</i> ¹

7 B. **-yú*, **-ygu* (sheep) (M) :

Thonga	<i>nyi-mpfu</i>
Tswa	<i>yi-vu</i>
Venda	<i>ngu</i>
Southern Sotho	<i>nku</i>
Zulu	<i>i-mvu</i>
Xhosa	<i>i-mvu</i>
Herero	<i>oka-zu</i> (small sheep)

Forms with *i* :

Kuanyama	<i>o-di</i>
Nyaneka (92)	<i>o-ngi</i>

Intermediate forms :

Ndonga (90)	<i>on-swi</i>
Kuvale (p. 779)	<i>on-jui</i>

8 B. **-lí* (root, fibre) (M) :

Nyoro	<i>omu-zi</i>
Rundi	<i>umu-zi</i>
Zigula	<i>i-zi</i> , pl. <i>ma-zi</i>
Nyamwezi	<i>mu-zi</i>
Shona	<i>mu-dzi</i>
Zulu	<i>u-zi</i>
Xhosa	<i>ulu-zi</i>
Kuanyama	<i>omu-di</i>

Forms with *u* :

Nyanja	<i>mu-zu</i>
Lamba	<i>mu-syu</i> ²
Senga	<i>mu-zhyu</i>
Tswa	<i>mu-tsu</i>

Endemann gives the following three forms in Sotho dialects : *mo-lu*, *mo-li*, *mo-tzōe*. Stems with an initial *-i-* are found in the following languages :

Gikuyu	<i>mu-ri</i> , pl. <i>mi-iri</i>
Luvale	<i>mw-iji</i>
Soko	<i>mo-ili</i>
Lolo	<i>w-iji</i>
Kele	<i>w-ili</i>

9 B. **-pú* (stomach, intestines) (Bq) :

Taita	<i>ki-fu</i>
Shambala	<i>i-fu</i>
Ila	<i>i-fu</i>
Shona	<i>susu</i>
Zulu	<i>u-fu</i> , <i>u-su</i>
Xhosa	<i>isi-su</i>

Forms with *i* :

Fumu	<i>i-fi</i>
Mbundu	<i>e-fe</i> (see § 44)
Cf. also Kuanyama	<i>o-fi</i> (flatulence)

10 B. **-tú* (cloud) (M) :

Gikuyu	<i>i-tu</i>
Rundi	<i>iki-chu</i>
Sotho	<i>le-ru</i>
Zulu	<i>i-fu</i>
Xhosa	<i>ili-fu</i>

Forms with *i* :

Gi-Tonga	<i>li-pfi</i>
Lenge	<i>di-pri</i> ³

11 B. **-tú* (trap) (Bq) :

Lenje	<i>chi-fu</i>
Wisa	<i>ichi-fu</i>
Venda	<i>tshi-fu</i>
Sotho (Pedi)	<i>se-fu</i>

Form with *i* :

Southern Sotho	<i>se-fi</i>
Zulu	has <i>isi-fe</i> as well as <i>isi-fu</i> .

¹ According to Horton (*A Grammar of Luvale*), Lwena is another name for Luvale, but he does not mention this word.

² Doke says that *s*, when followed by *i* or *y*, is pro-

nounced as [ʃ] with a following palatal glide.

³ The nature of the sound which *pr* represents is not clear, but the main point is that the word ends in *-i*.

12 B. *-vú (earth, dust) (Bq) :

Rundi	<i>i-vu</i>
Konde	<i>umu-fu</i>
Tonga	<i>i-vu</i>
Shona	<i>i-vu</i>
Luvala	<i>ma-vu</i>
Venda	<i>ma-vu</i>
Kuanyama	<i>e-du</i>
Kongo	<i>ma-mvu</i>
Nyoro	<i>i-ju</i> ¹
Taita	<i>i-vu</i> ¹
Nyamwezi	<i>ki-vu</i> ¹

Forms with *i* :

Ndonga	<i>e-vi</i>
Mbundu	<i>e-ve</i> (see § 44)
Ngala	<i>mo-mbi</i> (Stapleton)

Intermediate form :

Ziba	<i>i-ju</i> ¹
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In Kulia Dempwolff records an initial *-i-* before the stem, viz. *iri-ibu* (ashes).

13 B. *-kúa (die) (M) :

Kerewe	<i>-fwa</i>
Gikuyu	<i>-kua</i>
Taita	<i>-fwa</i>
Pogoro	<i>-fua</i>
Makua	<i>-kwa</i>
Lamba	<i>-fwa</i>
Bemba	<i>-fwa</i>

In the following languages the semi-vowel has been dropped :

Ganda	<i>-fa</i>
Shambala	<i>-fa</i>
Swahili	<i>-fa</i>
Nyanja	<i>-fa</i>
Xhosa	<i>-fa</i>

Forms with *i* :

Ilamba	<i>-khia</i> (Ittameier)
Guha (40)	<i>-kia</i>
Kuanyama	<i>-fia</i>
Nyaneka (92)	<i>-nkhia</i>
Tumba (139)	<i>-kia</i> as well as <i>-kwa</i>

¹ In the North-East this stem is used to denote "ashes".

14 Turning now to disyllabic stems proper, the following stem is best treated first as two alternative forms are given by Meinhof :

B. *-tíku, *-túku (night, day of 24 hours) (M) :

Forms with *i* :

Nyamwezi	<i>vu-siku</i>
Ilamba	<i>u-tiku</i>
Swahili	<i>u-siku</i>
Ila	<i>bu-shiku</i>
Tswa	<i>wu-siku</i>
Kuanyama	<i>ou-fiko</i>

Forms with *u* :

Gikuyu	<i>u-tuku</i>
Kamba	<i>u-tuku</i>
Kaonde	<i>bu-fuku</i>
Xhosa	<i>ubu-suku</i>
North Luba (107)	<i>bu-tuku</i>
Kongo	<i>bu-suku, fuku</i>
Fumu	<i>tsugu</i>

The only intermediate form which I can find is *u-tuike* in Kuvale (Johnston, p. 779).

15 B. *-yúili (hair) (Bq) :

Pogoro	<i>vuirí</i>
Hehe	<i>fuirí</i>
Gogo (25)	<i>lu-vuile</i>
Tabwa (41)	<i>lu-vwili</i>

Forms with *i* only :

Ganda	<i>olu-viri</i>
Zigula	<i>lu-vili</i> , pl. <i>fili</i>
Dzalamo (23)	<i>im-vili</i>
Kami	<i>lu-firi</i>

Form with *u* :

Caga (17)	<i>ma-fuli</i> as well as <i>ma-fili</i>
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16 B. *-yúvu (hippo) (M) :

Gikuyu	<i>nguo</i>
Kaonde	<i>m-vubu</i>
Shona	<i>m-vuvu</i>
Thonga	<i>m-pfuvu</i>
Zulu	<i>im-vubu</i>
Mongo	<i>nguvu</i>
Duala	<i>ngubu</i>

Forms with *i* :

Silele (124)	<i>gibo</i>
Songo (125)	<i>gio</i>
Songomeno (129)	<i>ngio, giu</i>

An intermediate form is found in Ngangela (86) viz. *ngueve*, which leads to forms with *e* such as :

Nyaneka (92)	<i>on-geve</i>
Ndombe (93)	<i>on-geve</i>
Mbundu (94)	<i>on-geve</i> (see § 44)

17 B. **-kúpa* (bone) (M) :

Nyoro	<i>i-gufa</i> ¹
Bondei	<i>mu-vuha</i> ¹
Nyamwezi	<i>i-guha</i> ¹
Swahili	<i>m-fupa</i>
Nyanja	<i>pfupa</i>
Senga	<i>chi-fupa</i>
Shona	<i>pfupa</i>
Lunda (110)	<i>di-fupa</i>
Ngombe	<i>mo-kua</i>

Forms with *i* (or *e*) :

Lujazi (86)	<i>li-tsiha</i>
Kuanyama	<i>e-kipa</i>
Ndonga (90)	<i>e-sipa</i>
Nyaneka (92)	<i>en-khepa</i>
Tumba (139)	<i>mu-ipa</i>
Mbuna (176)	<i>l-ifa</i>
Teke (178)	<i>pfia</i>

18 B. **-kúta* (fat) (M) :

Gikuyu	<i>ma-guta</i> ¹
Shambala	<i>ma-vuta</i> ¹
Swahili	<i>ma-futa</i>
Lamba	<i>ama-futa</i>
Ila	<i>ma-futa</i>
Thonga	<i>ma-fura</i>
Xhosa	<i>ama-futha</i>
Kongo	<i>ma-futa</i>

Forms with *i* :

Nyoro	<i>ma-gita</i> ¹
Hima (2d)	<i>ama-zita</i> ¹
Guha (40)	<i>ma-kita</i>

Tumba (139)	<i>ma-ita</i>
Nyangwe (140)	<i>ma-kit'</i>
Kele	<i>ba-ita</i>
Bube (226b)	<i>m-ita</i>

19 B. **-kúiti* (witch, witchcraft) (Bq)² :

Bemba	<i>m-fwiti</i>
Kaonde	<i>mu-fwiti</i>
Lamba	<i>im-fwiti</i>
Senga	<i>u-fwiti</i>
Makua	<i>m-kwiri</i>
Podzo (58a)	<i>m-kwiri</i>

Forms with *i* only :

Nyanja	<i>m-fiti</i>
Nyungwi (59)	<i>mfiti</i>
Peta (61b)	<i>m-fiti</i>
Cewa (61c)	<i>fiti</i>

Form with *u* :

Cuambo	<i>m-kuri</i> ³
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20 B. **-kúnda* (knot, tie) (M) :

Rundi	<i>i-fundo</i>
Bondei	<i>fundo</i>
Swahili	<i>fundo</i>
Nyanja	<i>m-fundo</i>
Lamba	<i>i-fundo</i>

Forms with *i* :

Southern Sotho	<i>le-fito</i>
Zulu	<i>-finda</i> (tie a knot)
	<i>i-findo</i> (a knot)

21 B. **-líva* (depth) (M)⁴ :

Nyoro	<i>i-ziba</i>
Shambala	<i>ziwa</i>
Swahili	<i>ziwa</i>
Lenje	<i>li-shiwa</i>
Shona	<i>dziwa</i>
Xhosa	<i>isi-ziba</i>

Forms with *u* :

Caga (17)	<i>i-ruwa</i>
Siha	<i>i-ruwa</i>

¹ Dahl's law operates in these examples.

² This stem has not been previously recorded.

³ B. **r* becomes *r*, cf. *mu-ri* (tree) < B. **-ti*.

⁴ This stem is commonly used to denote "lake", "pool", "fountain", "water".

Nkusu (134)	<i>i-juwa</i>
Bea (200)	<i>ma-jua</i> as well as <i>ma-jiba</i>

Intermediate forms :

Kulia	<i>-nyunka</i> ²
Limi	<i>-nyunka</i> ²
Arangi	<i>-nyuka</i> ²

22 B. *-lúli, *-liuli, (shade, shadow) (Bq) :

Bondei	<i>ki-zuli</i>
Shambala	<i>ki-zuli</i>
Swahili	<i>ki-vuli</i>
Lenje	<i>chi-mfule</i>
Kaonde	<i>chi-mvule</i>
Shona	<i>bvuli</i>

Forms with *i* :

Herero	<i>omu-zire</i>
Ndonga	<i>omu-zile</i>
Kuanyama	<i>omu-dile</i>

Tonga (of the Zambesi valley) has *chi-nzwide* a⁸ well as *chi-mvule*.**23 B. *-lúmbi (rainy weather) (Bq) :**

Nyanja	<i>m-bvumbi</i>
Bemba	<i>mu-fumbi</i>
Kaonde	<i>ku-vumbi</i>
Shona	<i>mu-bvumbi</i>
Sotho	<i>mo-lupe</i>
Zulu	<i>um-vumbi</i>

Forms with *i* :

Zulu dialect	<i>um-vimbi</i>
Xhosa dialect	<i>um-vimbi</i>
Kuanyama	<i>omu-dimbi</i>
Mbundu	<i>u-lembi</i>

24 B. *-núka (smell) (Bq)¹ :

Rundi	<i>-nuka</i>
Swahili	<i>-nukha</i>
Venda	<i>-nukha</i>
Tswa	<i>-nuha</i>
Xhosa	<i>-nuka</i>

Forms with *i* :

Ndonga	<i>-nika</i>
Kuanyama	<i>-nyika</i>
Mbundu	<i>-neha</i>

25 B. *-púlo (froth) (M) :

Nyoro	<i>i-furo</i>
Shambala	<i>fulo</i>
Shona	<i>furo-furo</i>
Wisa	<i>i-fulo</i>
Mongo	<i>lo-fulo</i>

Forms with *i* :

Kerewe	<i>i-firo</i>
Southern Sotho	<i>le-filo</i>

26 B. *-tímba (lion, wildcat) (Bq) :

Bondei	<i>simba</i>
Nyamwezi	<i>simba</i>
Swahili	<i>simba</i>
Kami	<i>simba</i>
Yao	<i>li-simba</i>

Forms with *u* :

Ila	<i>shumbwa</i>
Shona	<i>shumba</i>
Karanga	<i>shumba</i>
Lujazi (86)	<i>ki-shumba</i> (leopard)

27 B. *-vímba (cover) (Bq)³ :

Taita	<i>-vimba</i>
Swahili	<i>-vimba</i>
Nyanja	<i>-vimba</i>
Lamba	<i>-fimba</i>
Senga	<i>-vimba</i>
Bemba	<i>-fimba</i>

Forms with *u* :

Ila	<i>-vumba</i>
Tonga	<i>-vumba</i>
Lenje	<i>-fumba</i>
Mongo	<i>-bumba</i>

28 B. *-túmo (spear) (M) :

Rundi	<i>i-chumu</i>
Nyamwezi	<i>i-fumo</i>

¹ Meinhof has recorded this form with **u*, but close **ú* must be assumed.² Dempwolff remarks that the penetration of a pre-ceding *-i-* into the stem must be assumed here.³ In many languages this stem has the special meaning of "thatch".

Swahili	<i>fumo</i>
Bemba	<i>i-fumo</i>
Lamba	<i>i-fumo</i>
Shona	<i>pfumo</i>
Sotho	<i>le-rumo</i>

Forms with *i* :

Gikuyu	<i>i-timo</i>
Kuria (7a)	<i>eri-timo</i>
Buwe	<i>i-timo</i>
Guha (40)	<i>simo</i>

29 B. **-vúla*, **mbúla* (rain) (M) :

Nyoro	<i>en-jura</i>
Rundi	<i>im-vura</i>
Nyamwezi	<i>m-bula</i>
Swahili	<i>m-vua</i>
Nyanja	<i>m-vula</i>
Xhosa	<i>im-vula</i>
Kongo	<i>m-vula</i>
Mongo	<i>m-bula</i>

Forms with *i* :

Guha (40)	<i>m-bila</i>
Nyaneka (92)	<i>om-bila</i>
Ndombe (93)	<i>om-bila</i>
Tumba (139)	<i>bira</i>
Kuvale (p. 779)	<i>on-bira</i>

Intermediate form :

Benga (195)	<i>m-bwia</i> , <i>m-bwiya</i>
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30 B. **-vúmu* (belly) (Bq) :

Kaonde	<i>ji-vumo</i>
Herero	<i>e-zumo</i>
Mbamba (99)	<i>di-vumu</i>
Kongo	<i>vumu</i>
Fumu	<i>djumu</i>
Duala	<i>di-bum</i>

Forms with *i* :

Kuanyama	<i>e-dimo</i>
Mbundu	<i>imo</i>
Luvale	<i>li-jimo</i>
Kioko (88)	<i>jimu</i>

31 B. **-vúvima* (hunt, chase) (M) :

Nyamwezi	<i>-buvima</i>
Hehe	<i>-fuima</i>

Lenje	<i>-fuima</i>
Ila	<i>-vvima</i>
Tonga	<i>-vvima</i>
Kinga	<i>-swima</i>

Forms with *i* :

Shona	<i>-vima</i>
Swina	<i>-vima</i>
Venda	<i>-vima</i>

Forms with *u* :

Southern Sotho	<i>-tsoma</i> (hunt, take by surprise)
Zulu	<i>-zuma</i> (take by surprise)
Xhosa	<i>-zuma</i> (lie down in ambush)
Kongo	<i>-zoma</i> (pursue, hunt)

32 Finally we turn to a stem in which the circumstances which have led to the formation of close **ú* seem to be more easily discernible :

B. **-kúpi* (short) (M).:

Swahili	<i>-fupi</i>
Nyanja	<i>-fupi</i>
Kinga	<i>-supi</i>
Senga	<i>-fupi</i>
Karanga	<i>-pfupi</i>
Xhosa	<i>-fupi</i>
Ndonga	<i>-fupi</i>

All these examples conform exactly to the stem given above. In some languages the first syllable of the B. stem does not seem to have contained a close vowel, and the original stem seems to have been **-kupi*:

Zigula	<i>-guhi</i> ¹
Nyamwezi	<i>-guhi</i> ¹
Kami	<i>-guhi</i> ¹
Kaguru	<i>-guhi</i> ¹
Fipa (45)	<i>-guhi</i> ¹

Other languages have forms which would correspond to an original stem **-ipi* :

Bemba	<i>-ipi</i>
Kaonde	<i>-ipi</i>

¹ In all these examples *k* has changed to *g* according to Dahl's law.

Luvale	- <i>ihi</i>
Lamba	- <i>ipi</i>
Luba (106)	- <i>ipi</i>

Now it is significant that in Zigula there is another form *-gihi*, as well as *-guhi*. This seems to indicate that these forms have developed from *-ihi* with which the prefix *ku-* was used, i.e. *ku-ihi*. This was contracted in the first form to *-kuhi* and in the second form to *-kihi*, *k* subsequently becoming *g* according to Dahl's law and resulting ultimately in *-guhi* and *-gihi*.

A further development seems to have been that through the influence of the initial *-i-*, the *u* of the prefix became a close vowel to which the presence of a second *i* in the final syllable might have contributed. In this way the stem **-kûpi* resulted. Rohl (p. 201)¹ is also of the opinion that the *ku-* of the stem is really a prefix. He says: "*gu-fi* in Ruanda-Rundi-Ha is a form belonging to Class 17. But people are no longer aware that this is the case and the word has become a proper adjective... that which we find in Swahili as *-fupi*".

In the following examples, the second syllable also was affected and the vowel changed to close **û*:

Nyoro	- <i>gufu</i>
Kerewe	- <i>gufu</i>
Toro (2c)	- <i>gufu</i>
Karagwe (2e)	- <i>gufu</i>
Masaba (6)	- <i>futyu</i>

33 Observations on stems beginning with original B.

**-pi-*: The stem B. **-pika* (arrive) is frequently found in Eastern Bantu languages. It appears as *-fika* in Taita, Swahili, Bemba, Kaonde, Lamba, Zulu, Xhosa, etc. Meinhof, after saying that **i* may have originated through the influence of an **u* sound (p. 25), continues: "In Digo, for example, I have often heard in the phoneme *fi* (B. **pi*) a *w* sound (i.e. a non-syllabic *u*) after the *f*, so that the syllable sounded like *fwi*". He refers to his treatise on Digo, but there he says (p. 181): "The labial sound in *fwi* between *f* and *i* has, I suppose, originated from the initial labial

sound". These two statements are somewhat contradictory. Either the *u* sound was originally present and helped to change **p* to *f*; or, as the last statement implies, the semi-vowel glide is a secondary sound created later by *f*. Madan gives for "arrive" in Wisa *-fika* or *-fwika*, and for Senga *-fwika*.

Shona and Swina dictionaries give *-swika* for "arrive" and *-swipa* for "be dark" (from B **-pi* "darkness"). Venda has *-swika* (arrive), *swiswi* (darkness) and Thonga *-swihala* (darken). Doke in his *Comparative Study of Shona Phonetics* points out, however, that this orthographic symbol is unfortunate as it gives the impression that an *u* sound is present before the *i*, whereas it is a simple sound, an alveolar-labial fricative. In his *Tshivenda-English Dictionary*, van Warmelo also describes *sw* and *zw* as dentilabial fricatives. Meinhof in his *Das Tši-Venda* (p. 16) says that this sound is peculiar to Venda and is a fusion of *s* and *f*, and, as examples show, corresponds to Sotho *fs* and *sw*. In the case of the Sotho sounds, however, the two elements (the labial and the dental) are still separated, although reversed in *sw*.

But here the problem presents itself anew: If we take the word for "darkness" in Sotho, we find the following forms: *!e-fifi*, *!e-fsifsi*, *!e-sôfifi*, *!e-sufi*. Is the *ô* [w] in the third form only a glide, or did it appear because in the close **i* an **u* sound was inherent? In any case we see in the last form that a true close *u* has replaced the close *i* of the other forms. (Cf. also *vo-su* "blackness".)

34 We turn now to some words which have a close vowel in the last syllable:

B. **-yoyû* (elephant) (M):

Ganda	<i>en-jovu</i>
Rundi	<i>in-zovu</i>
Lamba	<i>in-sofu</i>
Xhosa	<i>in-dlovu</i>
Bangi	<i>n-zoku</i>

Here also some languages have *i* in the last syllable:

Guha (40)	<i>nyogi</i>
Tumba (39)	<i>joi</i>
Kele (186)	<i>n-joki</i>

¹ "Das Dahlsche Gesetz und verwandte Erscheinungen im Ruanda-Rundi-Ha", *Zeitschrift für Eingeborenen Sprache*, 7.

35 B. *-*lelu* (chin, beard) (M) :

Nyoro	<i>aka-leju</i>
Gikuyu	<i>ki-reru</i>
Swahili	<i>ki-devu</i>
Lenje	<i>chi-lesu</i>
Ila	<i>chi-levhu</i>
Sotho	<i>se-lelu</i>
Zulu	<i>isi-levu</i>

Forms with *i* :

Caga (17)	<i>ki-leri</i>
Guha (40)	<i>ka-lesi</i>
Ndonga (90)	<i>olu-yeswi</i>
Kuanyama	<i>en-dyedi</i>
Nyaneka (92)	<i>onon-dyeri</i>
Rombi (210)	<i>n-jedi</i>

36 B. *-*ityu* (grass) (Bq) :

This case is somewhat different. A close semi-vowel **y* has been assumed here, which has influenced the preceding consonant just as a close **i* would do. The semi-vowel has disappeared in most languages which have this stem :

Konde	<i>il-isu</i>
Nyanja	<i>u-dzu</i>
Ila	<i>bw-izu</i>
Tonga	<i>bw-izyu</i>
Lenje	<i>w-isu</i>

Forms with *i* :

Kuanyama	<i>omu-idi</i>
Ndonga	<i>omu-izi</i>

37 The suffix *-i* corresponding to B. *-*i* :

This suffix has a special use in Bantu in forming deverbative nouns and also adjective; from verbs, as, for instance, in Ila *mu-solozhi* (guide) from *-solola* (precede), and *-sepevesi* (weak) from *-sepeveleka* (be loose).

Röhl (p. 20)¹ is of the opinion that this suffix has developed from *-*yi*. This postulation finds support in stems having an *n* in the final syllable which in a number of languages becomes *-nyi* when this suffix is added, as, for instance, Ganda *-genyi* (strange) from B. *-*yeni*, Luvale *mu-hinyi*

(handle) from B. *-*pini*, Thonga *ti-hunyi* (fire-wood) from B. *-*kuni*. If in this suffix a contraction of vowels took place, no **u* vowel seems to have been involved, but rather another **i*.

38 The suffix *-u* corresponding to B. *-*u* :

This is used in the formation of adjectives as, for instance, Konde *-khafu* (firm) from *-khaka* (become firm), Shambala *-hufu* (light) from *-huha* (be light), *-vizu* (lazy) from B. *-*vila* (be lazy).

Röhl (p. 26)¹ is of the opinion that this close **u* has resulted from *-*ywi* and represents a passive formation. He remarks that in some words the original **w* could occasionally be heard as, for instance, *-izwi* instead of *-iza* (ripe). There is, however, not enough material to prove this assumption, but it may be mentioned that the B. stem *-*pokú* (*-*popú*) (blind) (M) appears in Ndonga as *-posüi* and in Kuanyama as *-pofi*.

39 Examples of alternating *u* and *i* in different languages :

(a) Sotho : The following words are taken from Endemann's *Wörterbuch der Sotho-Sprache*, and represent dialectal differences :

<i>-fina</i>	=	<i>-khuna</i> (tie a knot)
<i>-finyella</i>	=	<i>-funyella</i> (reach)
<i>-fita</i>	=	<i>-khuta</i> (stoop)
<i>-khisha</i>	=	<i>-khusha</i> (swing on arms - as a child)
<i>-khivilu</i>	=	<i>-khōvīlu</i> , <i>-khuvīlu</i> (red)
<i>mo-lulu</i>	=	<i>mo-liili</i> (pauper)
<i>-luvela</i>	=	<i>-livela</i> (drive back)
<i>-mina</i>	=	<i>-muna</i> (strain, filter)
<i>-pipa</i>	=	<i>-pupa</i> (cover)
<i>-runa</i>	=	<i>-rina</i> (kill lice)
<i>mo-ruti</i>	=	<i>mo-riti</i> (shade) ; cf. also <i>le-sōiti</i>
<i>vo-rutho</i>	=	<i>vo-ritho</i> (heat)
<i>-tutumala</i>	=	<i>-lilimala</i> (be silent)
<i>-vua</i>	=	<i>-tsoiēa</i> (skin) ; cf. Venda <i>-via</i>
<i>-vupa</i>	=	<i>-vipa</i> (swell)

¹ *Versuch einer systematischen Grammatik der Schambalasprache*, 1911.

(b) Zulu-Xhosa :

<i>-fushane</i>	=	<i>-fishane</i> (short)
<i>um-fino</i>	=	<i>um-funo</i> (edible herbs)
<i>ubu-vimba</i>	=	<i>ubu-vumba</i> (species of small shrub)
<i>um-vimbo</i>	=	<i>um-vumbo</i> (a weal)
<i>uku-viva</i>	=	<i>uku-vuva</i> (break)
<i>isi-vimbo</i>	=	<i>isi-vumbo</i> (plug, cork)
<i>ubu-vimba</i>	=	<i>ubu-vumba</i> (Embo) (stinginess)

(c) Miscellaneous examples :

Ganda	<i>omu-suwa</i>	< B. * <i>-kípa</i>	(vein, sinew)
Iilamba	<i>-luto</i>	< B. * <i>-lito</i>	(heavy)
	<i>-khia</i>	(die)	< B. * <i>-kúa</i>
	<i>-phyana</i>	(be like)	< B. * <i>-púana</i>
	<i>-nia</i>	(drink)	< B. * <i>-múa</i>
	<i>-igya</i>	(hear)	< B. * <i>-iyúa</i>
	<i>-zyala</i>	(put on clothes)	< B. * <i>-vúala</i>

40 The position in Siha :

Fokken in his article "Das Kisiha", *M. S. O. S.*, 1905, (p. 66), points out that several nouns and adjectives which originally ended in close **i*, now end in *u* and others with original final **ú* now end in *i*.

B. * <i>-yoki</i>	>	Siha	<i>musu</i> (smoke)
* <i>-vuli</i>	>	<i>buru</i> (goat)	
* <i>-koní</i>	>	<i>sonu</i> (shame)	
* <i>-koli</i>	>	<i>isoru</i> (tear)	
* <i>-leli</i>	>	<i>kileri</i> (chin)	
* <i>-valú</i>	>	<i>ovari</i> (rib)	

Note also *mfuru* (blacksmith) from B. **-túla* (forge). Nouns of this type usually end in *-i*.

Fokken attributes this phenomenon to vowel assimilation. He gives the rule that if the first syllable of the stem contains an *u* or close *o*, the vowel of the following syllable becomes *u*. If the first syllable has an *a* or close *e*, an *u* in a succeeding syllable becomes *i*. With regard to adjectives, he mentions *-anri* (fat), *-veveri* (smooth), *-emerí* (heavy) where one would expect a final *-u*. He says further that the same phenomenon, but working in reverse, occurs in *sungó* (neck) from B. **-kingo*.

Vowel assimilation is also found elsewhere in

Bantu. It is strange, however, that in Siha such assimilation takes place with close vowels only. As regards *kileri* (chin), other languages also have *i* (see § 35). In the following words vowel assimilation is out of the question :

<i>-runya</i> (extinguish ¹)	<	B. * <i>-líma</i>
<i>-fuba</i> (swell)	<	B. * <i>-vimba</i>
<i>iruwa</i> (pond)	<	B. * <i>-líva</i>

41 The position in Kuanyama :

Many examples have been given from Kuanyama containing a vowel corresponding to original **i* where other languages show original **ú*. To show that these are not isolated examples, but that this situation is quite regular, these examples are listed below, together with certain additional forms. The number of these examples shows that this change cannot be purely accidental, but that close **ú* was influenced by an **i* which in Kuanyama eventually became dominant. In Ndonga the same change is to be noted and the corresponding words are added as far as they are obtainable.

Ur-Bantu :	Kuanyama :	Ndonga :
* <i>-yú</i> (sheep)	<i>o-di</i>	<i>on-süi</i>
* <i>-kúa</i> (die)	<i>-fia</i>	
* <i>-kúma</i> (be renowned)	<i>-fimana</i>	
* <i>-kúpa</i> (bone)	<i>e-kípa</i>	<i>e-sípa</i>
* <i>-lúa</i> (come out)	<i>-dia</i> (leak)	<i>-süiya</i> (leak)
* <i>-lumba</i> (rain)	<i>omu-dimbi</i> (rainy weather)	
* <i>-lumba</i> (smell)	<i>e-dimba</i> (odour)	<i>e-zimba</i> (stench)
* <i>-lúli</i> (shadow)	<i>omu-dile</i>	<i>omu-zile</i>
* <i>-núka</i> (smell)	<i>-nyika</i>	<i>-nika</i>
* <i>-núla</i> (be rich in fat)	<i>-nyina</i>	
* <i>-pokú</i> (blind)	<i>-pofi</i>	<i>-posüi</i>
* <i>-takúna</i> (chew)	<i>-tafina</i>	
* <i>-túpa</i> (be blunt)	<i>-fimha</i>	
* <i>-vú</i> (earth)		<i>e-vi</i>
* <i>-vúala</i> (put on clothes)	<i>-diala</i>	
* <i>-vúmu</i> (belly)	<i>e-dímo</i>	

¹ This is a causative form.

Compare also the following words :

Kuanyama *-fimba* (pregnant), cf. Herero *omu-tumba*¹ (pregnancy).

Kuanyama *-fimbula* (scent), cf. Mbundu *-fumbula*. Note that B. **-pú-* retains the *u* vowel in Kuanyama as, for instance, *-fula* (blow) from B. **-púla*, *e-fudi* (foam) from B. **-púli*, *omu-fuko* (mature girl) from B. **-púka* (mature). Humbe (Johnston, p. 779) has *omu-fiko*. Humbe also has *e-fima* (frog) where Kuanyama has *i-fuma*.

42 The position in Mbundu :

In Mbundu the process has, for unknown reasons, gone still further. The close vowel **ú* frequently appears as *e*, as will have been seen in the examples already given. It seems that in the first stage such forms must have had an *i* which lost its close articulation. At the same time, the original consonant which preceded **ú* has been retained, with the exception of **p* which has become *f*.

Ur-Bantu :	Mbundu :
<i>*-yúvu</i> (hippo)	<i>o-ngeve</i>
<i>*-kúkama</i> (kneel)	<i>-kekama</i>
<i>*-kúma</i> (be renowned)	<i>-kemana</i>
<i>*-kúpa</i> (bone)	<i>e-kepa</i>
<i>*-lúmba</i> (rain)	<i>e-lembi</i> (rainy day)
<i>*-lúmba</i> (smell)	<i>e-lemba</i> (odour)
<i>*-lúnde</i> (clouds) (Dempwolff)	<i>e-lende</i>
<i>*-núka</i> (smell)	<i>-neha</i>
<i>*-núla</i> (be rich in fat)	<i>-nela</i>
<i>*-pú</i> (stomach)	<i>e-fe</i>
<i>*-púka</i> (mature)	<i>u-feko</i> (girl)
<i>*-púla</i> (swell up, boil up)	<i>-fela</i> (swell), <i>-feluka</i> (boil)
<i>*-púli</i> (foam)	<i>e-felefele</i>
<i>*-púta</i> (pay)	<i>-feta</i> (cf. Luvale <i>-fweta</i>)
<i>*-vú</i> (earth)	<i>e-ve</i>
<i>*-vúla</i> (rain)	<i>om-bela</i>
<i>*-vúli</i> (hair)	<i>olu-veyi</i>

Note also the two stems for "bury", viz. *-funda* and *-kenda*. No further development from *i* to

e has taken place in the stems *-takina* (chew) from B. **-takúna* and *on-gi* (sheep) from B. **-yú*.

43 Summary :

The following observations have been made as regards the "close vowels" :

(a) Forms corresponding to an original monosyllabic B. stem with a close vowel (either **i* or **ú*) are found in some languages with *u* and in others with *i*. In other languages again, both these vowels appear together, in which case *u* often occurs as a semi-vowel *w*. These seem to be the more original forms. In some languages the two vowels ultimately merged into one vowel (either *i* or *u*), as, for instance, B. **-vúli*, **-vú*, **-ví* (grey hair). Whether there was originally a consonant between the two vowels cannot be ascertained.

(b) Some of these stems show evidence of an initial *i-* which might have penetrated into the stem, thereby contributing to the formation of a close vowel.

(c) In disyllabic stems which had a close vowel in the first syllable, *i* and *u* may also alternate in different languages. A few forms have both vowels, as B. **-yúli* (hair), **-kúiti* (witch), **-vúwima* (hunt). Cf. also the form in Kuvale : *u-tuike* (night) from B. **-tíku*, **-túku*; and in Benga : *m-bwía*, *m-bwiya* from B. **-vúla*.

(d) Close **i* occurring in the last syllable of nouns representing *nomina agentis*, seems to have resulted from **i* plus **i* and not from **u* plus **i*. It is probable that there was originally a consonant between these two vowels.

(e) In Kuanyama and Ndonga, forms corresponding to B. stems with close **ú* frequently have *i* and not *u*. In Mbundu this has developed further to *e*.

(f) In some cases of alternation between *i* and *u*, vowel assimilation seems to have been the cause, as, for instance, in some forms in Siha.

(g) The observations recorded in this paper seem to support the assumption that the close vowels have originated through the influence of a second **i* or **u*, and the stronger influence must be attributed to **i*. Both vowels are still sometimes discernible, but in most cases they have merged into one.

¹ Note that the *t* here is dental, which in Herero indicates that the following *u* corresponds to original B. **ú*.

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BOOK REVIEW

Islamic Law in Africa. J. D. N. ANDERSON.
(H. M. Stationery Office, London: 1954.)
409 pp., 50s.

The culture of the Arabs in Africa, and with it Islamic religion and law, has not yet received from the British anything like the study it deserves. In this book Professor Anderson, who holds the chair of Oriental Laws in the University of Lon-don, surveys the application of Islamic law in all the British dependencies on a geographical basis. He finds an unhappy lack of consistency in the legislation governing the legal problems and even

in the structure of the courts as well as in matters of procedure. He discusses the basic questions of whether, and how far, Islamic law may be regar-ded as "native law and custom". He also touches the difficult problem, important for Arabs as for Africans, of when a change of custom should be recognized and enforced by the courts. The ground is thus cleared for further studies either in par-ticular areas or on a comparative level. Her Ma-jesty's Stationery Office deserves to be compli-mented on the publication of this useful volume.

J. L.

SUPPLEMENTARY BIBLIOGRAPHY ON THE IBO-SPEAKING PEOPLE OF SOUTH-EASTERN NIGERIA ¹

SIMON OTTENBERG *

This bibliography is designed to supplement the excellent one published in 1950 by Forde and Jones,² a listing that was primarily ethnographic in scope. The present one, while also including ethnographic works, contains as well, historical, travel, exploratory, and missionary accounts which seem to be directly concerned with the Ibo people. Very general accounts of mission activities, such as those found in Stock's history of the Church Missionary Society,³ have not been included. Some government reports have been listed, though it has not been possible to examine systematically Nigerian and British government reports. Those government reports that are included contain specific data on the Ibo, but, for example, generalized summaries of community development activities or of local government programs for the Eastern provinces of Nigeria have not been included unless they also contain specific data on the Ibo. The large number of publications that have appeared since the publication of Forde and Jones' monograph is a reflection of the keen interest in the Ibo people shown by many writers and particularly by Ibo themselves, who seem to be increasingly turning to the study of their own culture, history, and present-day social and political problems.

The bibliography, even as a supplement, makes no claims to completing the listing of published works on the Ibo up to the present time. Published material on these people appear in a wide range of journals and from many presses in different countries, and the difficulties in tracking down references are great. It is hoped that it will be of interest to those engaged in bibliographic research on Africa, to those particularly interested in the Ibo peoples, and that to others it will help to indicate the tremendous lacunae in serious social science research among these very interesting and rapidly changing peoples. For many problems of Ibo culture we have little or no information at all. There is no well documented study of the influence of the missions on the Ibo, of the effect of the European slave trade on the internal and external trading systems of the Ibo and other peoples of south-eastern Nigeria, or of the effectiveness of community development projects over a period of time. Despite the growth of important Ibo urban centers such as Enugu, Owerri, Aba, and Port Harcourt, which have largely developed within the last fifty years, little is known of urban conditions in Ibo country with the exception of occasional references found in Government Reports and the, as yet, largely unpublished work of Hair on Enugu.⁴ In addition, there is little published material of a traditional ethnographic kind on the Eastern, the North-eastern, and the Western Ibo people, most of the published data being on the oil palm area of south, central and northern Ibo country. The Ibo are a migratory people, yet we lack studies of the Ibo communities in non-Ibo cities, such as Lagos, Zaria, and Calabar, where they have relatively large populations and play important, though not always peaceful, roles. There is a need for some of these studies to be made, for the contributions that they might make to social science theory, for their topical interest, and as a possible basis for planned social change.

In cases where it has not been possible to locate a copy of a particular item the reference source has been noted. In indicating the location of particular place names, villages, sub-tribes, and so on, the classification found in Forde and Jones has been followed.⁵

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¹ Part of the research for this paper was carried out while an Area Research Fellow of the Social Science Research Council, New York City, November 1951 to March 1953. I wish to thank Dr. M. D. W. Jeffreys

for calling a number of references to my attention.

² FORDE, DARYLL, and JONES, G. I.: *The Ibo and Ibibio-Speaking Peoples of South-Eastern Nigeria*, London, 1950, pp. 61-5.

³ STOCK, EUGENE: *History of the Church Missionary Society*, London, 1899-1916, 4 vols.

⁴ Cf. HAIR, 1953, below.

⁵ FORDE and JONES, *op. cit.*

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Miss Warner worked with the C.M.S. Mission, mostly at Asaba, Awka, and Onitsha. Very little ethnographic information.

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General comments on the techniques of community development with specific examples from the area between Awgu and Enugu.
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The author, from Nguru, discusses the shrine, also called Amadioba, or Thunder-God, which he claims originated in Umuaturu Native Court Area (Etche Tribe, Oratta-Ikwerri Group, Southern Ibo).
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- CORREIA, I. A. : "Un Totem Nigérien", *Anthropos* 16-17, 1921-22, pp. 960-65.
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- COUSENS, J. E. : "Some Notes on Iroko in Onitsha and Owerri Provinces", *Farm and Forest*, 7, 1, Jan.-June 1946, pp. 28-32.

Discusses Ibo attitudes toward iroko trees in Awka, Newi, and Orlu districts, good Iroko areas, and relates the presence of the trees there to historical developments in farming and residence patterns. Includes technical information on the trees themselves.

CRAWFORD, W. E. B. Copeland : "Nigeria", *Manchester Geog. Jour.*, 31, 1915, pp. 1-15.

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CROW, Captain HUGH : *Memoirs of the late Captain Hugh Crow of Liverpool*, London, 1830, 316 pp.

Pp. 193-259 contain a description of the town and the people of Bonny and of the Ibo people in that vicinity. Captain Crow was a slave trader in the late 1700's and the early 1800's, and traded between Bonny and the Caribbean. The account of Bonny is based partly on his own experiences and partly on contemporary accounts.

CROWTHER, SAMUEL A. : Letters in the *Church Missionary Record*, 39 (n.s. 13), 1868, pp. 81-2; 40 (n.s. 14), 1869, pp. 82-4, 87-8; 42 (2nd. n.s. 1), 1871, pp. 51-2, 130-3.

Description of the progress of the C.M.S. Mission at Onitsha with some ethnographic information.

— "Report on a visit to the Stations on the Niger in the year 1870", *Church Missionary Intelligencer*, n.s. 7, 1871, pp. 88-94, 124-8. See especially pp. 125-28 on Onitsha, which describes the "king's" behaviour and difficulties of ruling, and the restrictions placed on his activities.

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mere, and difficulties with monogamy at Onitsha.

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Describes his visit and makes general comments on this town east of Onitsha.

CRUICKSHANK, Mrs. A. : Letter, March 12, 1903, *The Missionary Record of the United Free Church of Scotland*, 30, June, 1903, pp. 260-61.

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CUDJOE, ROBERT : "Some Reminiscences of a Senior Interpreter", *Nigerian Field*, 18, 4, Oct. 1953, pp. 148-64.

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CURRYER, W.H.S. : "Mothercraft in Southern Nigeria", *United Empire*, 18, 1927, pp. 78-81.

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A summary of leprosy medical activities in Bende and Okigwi divisions, and of the reactions of the people to this work.

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- EASTERFIELD, MARY : "Seeds in the Palm of Your Hand", *West African Review*, 23, 303, Dec. 1952, pp. 1365-9 ; 24, 304, Jan. 1953, pp. 49-51 ; 24, 305, Feb. 1953, pp. 141-3 ; 24, 306, Mar. 1953, pp. 265, 267, 260. From a larger MS. A biography based on the life of E.K. Uku of Aro Chuku. The first part discusses the "Long Juju" oracle of Aro Chuku ; the second the schools, education and religious changes in the Aro area ; the third the position of slaves, the Amadi, Obon and Ekpe societies, and three types of *dibias* ; and the fourth part the "White Man's Court", children's activities, education, and the market loan system.
- EJIOGO, N. O. : "The Owerri Mbari Houses", *Nigerian Teacher*, 1, 4, 1935, pp. 9-11. A description of the physical appearance of these houses in Owerri Province and of how they were used.

EKWENSI, C. O. D. : *Ikolo the Wrestler and other Ibo Tales*, Thomas Nelson and Sons, London, 1949.

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ENELI, GODDY, I. C. : "The Place of Ancestral Worship in the Religious Beliefs of the Ibos", *The University Herald*, Ibadan, 4, 2, June 1951, p. 16.

A sketchy discussion of Ibo ancestor worship.

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Describes tools and techniques of Awka blacksmiths. Remarks on Awka woodcarving, on women's body painting, and on wall painting. Discusses reasons for the decline of Awka art.

FERRANDI, JEAN : *De La Benoué à l'Atlantique à la poursuite des Allemands*, Lavauzelle, Paris, 1931, 179 pp.

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FORDE, DARYLL and JONES, G. I. : *The Ibo and Ibibio-Speaking Peoples of South-Eastern Nigeria*, International African Institute, London, 1950, 94 pp.

A broad general survey of Ibo culture. Lists Ibo culture areas and all major Ibo groupings. Extensive bibliography and a map.

FRIEDRICH, M. : "Description de l'enterrement d'un chef à Ibouzo (Niger)", *Anthropos*, 2, 1907, pp. 100-06.

A detailed description of the burial of a chief. Ibouzo is the Ibusa tribe of the Northern Ika group of the Western Ibo.

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1868, pp. 82-5 ; 40 (n.s. 14), 1869, pp. 85-7, 88-9.

Written by an African member of the C.M.S. Mission at Onitsha, the letters describe the progress of the mission and give some ethnographic information.

GETHING, P. : *Erosion and conservation problems in the Eastern Provinces of Nigeria: some practical aspects*, MS (ca. 1949).

Listed in A. T. Grove : *Geological Survey of Nigeria*, Bul. 21, 1951, p. 78 (see below).

GOLLOCK, G. A. : *Sons of Africa*, Friendship Press, New York, 1928, 241 pp.

Pp. 199-203 contain a brief description of Elijah II, the prophet. See also Johnson, Pilter, Schlosser, and H., D.B.

GOUROU, PIERRE : "Géographie du peuplement en Nigéria méridionale", *Bulletin de la Société Belge d'Etudes Géographiques*, Louvain, 17, 1947, pp. 58-64.

An attempt to analyze and explain the high population densities in the Yoruba and Ibo areas.

Great Britain, Colonial Office : *Correspondence relating to the trial of certain persons for the murder of a slave girl at Onitsha on the Niger* (C. 3430), 1882, 52 pp.

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— *Enquiry into the Disorders in the Eastern Provinces of Nigeria, Proceedings of the Commission*, H.M.S.O., London, 1950, 2 vols.

Minutes of the enquiry following the Enugu riots of 1949.

— *Report of the Commission of Enquiry into the Disorders in the Eastern Provinces of Nigeria, November 1949*, H.M.S.O., London, 1950, 61 pp.

Recommendations of the commission following the Enugu riots of 1949.

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Pp. 23-4 briefly discuss the "Long Juju" oracle of Aro Chuku, and changes in its influence that were occurring under the British administration of that time.

Colonial Reports, Annual, No. 405, *Southern Nigeria, Report for 1902*, H.M.S.O., London, 1903.

Pp. 4-5 briefly discuss the reasons for the Aro Chuku Expedition of 1902, and some of the results that it brought about.

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Contains some information on trade and social conditions at Onitsha at the time of the bombardment.

Report of the Committee of Enquiry into the Liquor Trade in Southern Nigeria, Part II, Minutes of Evidence, Parl. Sess. Papers, 1909, Vol. 60, London, 1909, 461 pp.

Contains interesting information on trading conditions in the Ibo area at this time, the influence of certain markets, and the use of gin as a medium of exchange following the banning of manillas and brass rods.

GROVE, A. T.: "Farming Systems and Soil Erosion on Sandy Soils in South Eastern Nigeria", *Bul. Agric. du Congo Belge*, 40, 1949, pp. 2150-5.

A study of soil erosion and overpopulation in Enugu, Udi, and the Awgu areas.

"Soil Erosion and Population Problems in South-East Nigeria", *Geog. Jour.*, 117, 3, 1951, pp. 291-306.

An expanded version of his 1949 article.

— *Land Use and Soil Conservation in Parts of Onitsha and Owerri Provinces*, Geological Survey of Nigeria, Bul. 21, Zaria, 1951, 79 pp.

A study of physiographic conditions and the effect of human activity on soil erosion. Geology, physiography, population, land use, economics, soil conditions, in Nsukka, Udi, Awgu, Okigwi, Orlu, and Onitsha divisions, with a detailed discussion of these conditions in Oko village, near Awka.

GUISE, C. A. L.: *Reorganization of the Onitsha Division—Interim Report*, MS (ca. 1947).

Guise was District Officer, Onitsha. This report, which is outlined in *Jour. Afr. Admin.*, 1, 1, Jan. 1949, pp. 23-5, is concerned with the reorganization of the local Councils and with the development of Divisional Councils under an electoral system in Onitsha Division.

H., D.B.: "Repentence at Bakana", *Western Equatorial Africa*, n.s. 504, March-April 1952, pp. 23-4.

Prominent members of Rakana ask for prayer of repentence from C.M.S. Church for 1915 Elijah prophetic movement (see Gollock above) which they believe is related to the present decline in trading, fishing and farming. The religious group which formed this movement is "still strong in numbers but poor in spirit".

HAIG, E. F. G.: "Restless Ibo", *Spectator*, 183, Dec. 9, 1949, p. 799.

An attempt to explain the cultural, social, and psychological factors behind the Enugu riots of 1949.

HAILEY, Lord: *Native Administration in the British African Territories, Part III, West Africa*, H.M.S.O., London, 1951, 350 pp.

Includes material on political history and recent social developments in the Ibo country. A useful sourcebook.

HAIR, P. E. H. : "Enugu : An Industrial and Urban Community in East Nigeria, 1914-53", *Annual Conference, Sociology Section, Ibadan, March, 1953*, West African Institute of Social and Economic Research, University College, Ibadan, 1953, pp. 143-69.

An account of the development of the city of Enugu and its relation to the surrounding Udi Division. Particular emphasis is given to the make-up of the labour force during different periods, and some comments are made on the development of new social patterns.

HANSEN, PETER WILHELM : "Die Religion der heidnischen Igbo in der Owerri-Provinz (Südnigeria, Westafrika)", *Echo aus den Missionen Monatsschrift der Missionare vom Heiligen Geist* (Knechtsteden, Germany), 50, 5-6, May-June, 1950, pp. 87-9.

Based on information supplied by an Ibo schoolteacher. A listing of some of the major Ibo shrines, a discussion of the society of elders (*oha*), and an explanatory tale of the position of the stomach in the human body.

HENSLEY, FRANCES M. : *A Fight for Life: The Story of a West African Convert and His Friends*, Church Missionary Society, London, 1913, 207 pp.

A story of an Ibo boy, Eze, who became a missionary at Ebu, in Owerri Province. Romanticized and popularized account emphasizing Christian virtues, but of considerable interest. Most of the story takes place in an unidentified Western Ibo town. The author, a C.M.S. missionary, shows considerable knowledge of and sensitivity toward Ibo life, and the book contains some interesting descriptive material. For a shortened version, see Lovell.

HERINGTON, G. N. : Letter, "This Burning Question", *Farm and Forest*, 7, 2, 1946, pp. 136-7.

Discusses the origin of grassland in the Ibo area and the effect of European machetes on farming procedures.

HIVES, FRANK : "A Side Show", *Blackwood's Magazine*, 230, 1931, pp. 727-45.

A popular account of the destruction of the N'Falu Juju during the Bende-Onitsha Hinterland Expedition of 1905-06.

— *Justice in the Jungle*, John Lane, London, 1932, 239 pp.

Based on his experiences as District Officer in Bende Division in the early 1900's. Vividly written in a popular style, it contains interesting material on the Abam and Aro Ibo, Uzuakoli, the slave trade, the punishment of adultery, the Native Authority Prison and Court system, marriage, circumcision, immorality, head hunting, and cannibalism.

— and Lumley, G. : *Ju-Ju and Justice in Nigeria*, John Lane, London, 1930, 254 pp.

Based on personal experiences of Hives in the Aro and Bende areas. Written in a popular style, it contains discussions of the so-called Kamalu, Nkuku, and Afor-Alum jujus, the "Long Juju", and the Bende Native Authority Court.

HORTON, W. R. G. : "The Ohu System of Slavery in a Northern Ibo Village-Group", *Africa*, 24, 4, Oct. 1954, pp. 311-36.

A discussion of the *ohu* system of slavery in Nike Village-Group, Eastern group of the Northern Ibo. Particularly interesting because in this area some *ohu* were grouped in villages, an atypical condition in the Ibo country. In addition, the article gives valuable information on the position of Nike and of the Northern Ibo in the slave trade in South-eastern Nigeria.

HUBBARD, JOHN WADDINGTON : *The Sobo of the Niger Delta*, Gaskiya Corporation, Zaria, n.d. (ca. 1951), 369 pp.

Pp. 81-8 and 198-210 contain information on the history of the Aboh peoples.

Ibo State Union : *Ibo State Union Constitution*, Amac's Press, Port Harcourt, n.d. (ca. 1951), 7 pp.

The constitution, approved in March, 1951, of the Union which claims to represent the Ibo tribe.

IGWI, MAZI A. O. : "The Outline History of Nnochiri Oriaku", *Nigerian Field*, 16, 4, Oct. 1951, pp. 168-79.

The biography of an Uzuakoli man (Bende Division) who became a trader, and who at one time in his career voyaged to England.

IKE, AKWAELUMO : *The Origin of the Ibos*, Silent Prayer Home Press, Aba, 2nd ed., 1951, 44 pp.

An attempt to show Hebrew origins of the Ibo, using historical material from the Bible, as well as cultural data. The last chapter contains a culture area description of the Ibo people.

JACKSON, I. C., "The Community Development Training Centre, Awgu", *Community Development Bulletin*, 5, 4, Sept. 1954, pp. 85-9.

A description of the aims and procedures of a training centre opened in 1952, devoted to short training courses for Native Authority and Local Government councillors, technical training for government personnel, and training for community development programs.

JEFFREYS, M. D. W. (Gore More [gɔ mmo] — Igbo nickname): "Igbo Ideas of Immortality", *Awka College Magazine*, 2, Dec. 1931, pp. 16-17.

Listed in Jeffreys' review of Forde and Jones, 1950 *African Studies*, 2, 1, March 1952, pp. 40-42).

— (Ntokon—Ibibio nickname) : "Awka Wood-carvers", *Nigerian Field*, 2, Dec. 1931.

Gives an account of this guild of Ibo craftsmen.

"Holy Grails of Africa", *West African Review*, Oct. 1936.

Gives a description of sacred vessels used by the Ibo.

— "The Cowry Shell", *Nigeria*, 15, 1938, pp. 221-226, 256.

A study of its history and use in Nigeria and its influence on the Ibo.

— "Sacred Twinned Vessels", *Man*, 39, 129, Sept. 1939.

Discusses the use of sacred twinned vessels in oblations and sacrifices among the Ibo.

— "Notes on the Igbo Hoard", *Man*, 40, 138, July 1940.

Comments on some recently dug up bronzes.

— "A Musical Pot from Southern Nigeria", *Man*, 40, 215, Dec. 1940, pp. 186-7.

Describes the instrument and how it is played among the Ibo and Ibibio.

— Letter on the Awka bronzes, *Nigerian Field*, 10, 1941, pp. 140-42.

A discussion of the probable origin of these bronzes. See G. I. Jones : "Ibo Bronzes from the Awka Division", 1939, below.

— "Sales of land among the Igbo Nnewi" (letter), *Man*, 46, 96, July-August, 1946.

— "Ichi scarification among the Ibo" (letter), *Man*, 48, June 1948, p. 89.

— "Le Associazioni 'Osusu' nell' Africa Occidentale" *Rivista di Etnografia*, Anno 5, Fasc. 1 : 2, Napoli, 1951, pp. 3-12.

Discusses the occurrence and management of credit-rings, or menages in West Africa with some notes on its occurrence among the Ibo.

— "The Winged Solar Disk or Ibo Itji Scarification", *Africa*, 21, 2, 1951, pp. 93-111.

A discussion of this design, its use in Ibo scarification and its origin in Egypt.

- "Some Notes on the Folklore of the Tribes of the Niger Delta", *Folk-lore*, 63, 1952, pp. 173-6.
- Origin traditions of the Umundri Ibo, also of the Ogoni and Jekri peoples. Relates these to Near East diffusion theories.
- "Confessions by Africans", *Eastern Anthropologist*, 6, 1, Sept. 1952, pp. 42-7.
- Contains some Ibo material from Basden and some of his own from Umundri.
- "Carved Bottle Corks", *Nigerian Field*, 18, 1, Jan. 1953, pp. 41-3.
- Carved wooden water-pot corks made before and after World War I in the Ibo area.
- "An annular pottery vessel in Southern Nigeria", *Man*, 53, 57, March 1953, p. 41.
- Illustrates and describes a very rare annular pottery vessel found at Oeri near Awka. See also S. Lagercrantz : *Contribution to the Ethnography of Africa*, Lund, 1950, p. 282.
- "The search for oil in Nigeria", *African World*, Sept. 1953, p. 26.
- Reviews the historical evidence for oil in Nigeria with early records of oil see pages in Ibo-land.
- "Twin births among Africans", *S.A. Jn. of Sci.*, 50, 4, Nov. 1953, pp. 89-92.
- Information on the incidence of twin births among the Ibo is included.
- "Some Beads from Awka", *Nigerian Field*, 19, 1, Jan. 1954, pp. 37-44.
- A collection of beads from Umundri, now lodged in the Pitt-Rivers Museum, Oxford, are described and pictured.
- "Ikenja : the Ibo Ram-headed God", *African Studies*, 13, 1, 1954, pp. 25-40.
- Describes the worship of the ram-headed god and shows its connection with Amen-Ra of Egypt.
- "Settling the Eastern Provinces", *West African Review*, 25, 321, June 1954.
- Describes the early military patrols that helped to subjugate the Ibo and the Ibibio.
- JOHNSON, JAMES : "Elijah II", *Church Missionary Review*, 67, Aug. 1916, pp. 455-62.
- The story of the development of a prophetic nativistic church in the Niger Delta. The leader, Garrick Sokari Braid, or Elijah II, was apparently an Ibo born at Akana, near Port Harcourt. The movement was largely under Ibo leadership and had a considerable following in Southern Ibo country and among the Delta tribes for a number of years. See also Gollock, Pilter, Schlosser, and H., D.B.
- JONES, G. I. : "On the Identity of Two Masks from S. E. Nigeria in the British Museum", *Man*, 39, 35, 1939, pp. 33-4.
- Identifies the two masks as being from the Ada area of the Eastern Ibo. Discusses four other masks made in this area. Plates.
- "Ibo Bronzes from the Awka Division", *Nigerian Field*, 8, 4, 1939, pp. 164-7.
- Bowls, wire chain, scabbard, bells, pendants, etc., found in the ground at Awka but of unknown origin. See also M. D. W. Jeffreys letter, 1941, above.
- "The Human Factor in Land Planning", *Farm and Forest*, 4, 4, 1943, pp. 161-6.
- Describes Owerri Province in terms of five types of farmland, discussing each with regard to population, wealth, economy, and resources, and suggests draining off the excess population from certain areas. Also includes a brief categorization of Ibo culture.
- "Some Nigerian Masks", *Geographical Magazine*, 18, 5, Sept. 1945, p. 200 plus 8 plates.
- Discusses Ibo, Ijaw and Ibibio masks and art styles. Four Ibo masks pictured.

- "Masked Plays of South-Eastern Nigeria", *Geographical Magazine*, 18, 5, Sept. 1945, pp. 190-99.
Discusses Ibo, Ibibio and Ijaw plays and modern changes that are occurring in them. Illustrated.
- "The Attitude of the Natives is Friendly", *Nigerian Field*, 12, 2, 1947, pp. 64-70.
A discussion of information from the annual reports of Bende Division, 1907-13.
- and Mulhall, H. : "An Examination of the Physical Type of Certain Peoples of South-eastern Nigeria", *Jour. Roy. Anthro. Inst.*, 79, 1949, pp. 11-19.
An analysis of the head measurements of 1,718 male Ibo. The results are compared with Abua and Ibibio data. The central Ibo are found to be relatively homogeneous and the surrounding Ibo to show moderate divergence. The Ibo are found to represent the main physical type or types in South-eastern Nigeria.
- JORDAN, JOHN P. : *Bishop Shanahan of Southern Nigeria*, Clonmore and Reynolds, Dublin, 1949, 264 pp.
Catholic mission work, mostly at Onitsha. Little ethnographic information.
- JUWE, SYLVE, M. : *The Western Ibo People and the Coming Days*, Goodwill Press, Port Harcourt, 1953, 69 pp.
The author, an advocate of separate provincial status for the Western Ibo, discusses what he considers to be necessary reforms in the activities of diviners, the male and female political and social leaders, and the high title (Ichi-Nmo) ceremonies, and argues for a greater co-operative spirit among the Western Ibo so that they may improve their own position in Nigeria.
- *Son of Western Ibo*.
- *Ozioma Maku Western Ibo*.
- *Dawn of a New Day for Western Ibo*.
These three pamphlets by Juwe are mentioned in *The Western Ibo People and the Coming Days* (see above).
- KÖLER, HERMANN : *Einige Notizen über Bonny an der Küste von Guinea, seine Sprache und seine Bewohner*, Göttingen, 1848, 182 pp.
A description of Bonny, its inhabitants and languages. Pp. 1-5 discuss the position of Ibo and other groups in this area, and there are many references to Ibo activities and peoples throughout the book. One of the better accounts of this region for this period.
- LEITH-RÖSS, SYLVIA : *Beyond the Niger*, Lutterworth Press, London, 1951, 124 pp.
A children's book based on her Ibo experiences.
- LEONARD, ARTHUR GLYN : "Notes on a Journey to Bende", *Jour. Manchester Geog. Soc.*, 14, 1898, pp. 190-207.
A journey in 1896 from Opobo to Bende and return. Bende, at that time, had no European settlement. An interesting picture of general conditions in that area, of the importance of Bende as a trade centre, and of the Abam and Aro Ibo people.
- "Southern Nigeria — religion and witchcraft", *Imperial and Asiatic Review*, ser. 3, vol. 24, 1907, pp. 279-311.
An interesting condensation of some of the material from his book, *The Lower Niger and its Tribes*, 1906.
- LIVINGSTONE, W. P. : *Mary Slessor of Calabar, Pioneer Missionary*, Holder and Stoughten, London, 1916, 8th ed. 347 pp.
Biography of a Church of Scotland missionary. Contains information on the founding of the Aro Chuku mission, and of local conditions there. See especially pp. 193-206.

- *Dr. Hitchcock of Uburu*, Foreign Mission Committee of the United Free Church of Scotland, Edinburgh, 1920, 88 pp.

Biography of a Church of Scotland Mission doctor who worked in the Eastern and North-eastern Ibo areas, establishing a hospital at Uburu. Some ethnographic description.

- LOVELL, KENNETH H. : "A Young Pioneer, Eze of the Ibo Country", in Lovell, Kenneth H. : *Heroes of the Bad Bush*, Church Missionary Society, London, 1931, pp. 25-41.

A biography of Eze, an Ibo missionary. A condensed version of Hensley (see above).

- LUTZ, Le R. P. : "Bas-Niger (Afrique occidentale) : La Mission de Saint-Joseph d'Agouléri", *Les Missions Catholiques*, 27, 1895, pp. 433-7.

Describes warfare between the people of this area and a people called Ada (probably Iddah). Agouléri (Agoleri) is part of Umeri sub-tribe of the Nri-Awka group of the Northern Ibo, and is on the Anambra River, north of Onitsha.

- MACALISTER, DONALD A. : "The Aro Country, Southern Nigeria", *Scot. Geog. Mag.*, 18, 1902, 631-7.

MacAlister served with the Aro Field Force. Discusses "juju" houses and shrines that he saw during the Aro expedition.

- letter, "Southern Nigeria", *Geog. Jour.*, 32, 1908, p. 195.

A very brief description of the Aro expedition.

- MACGREGOR, J. K. : "Some Notes on Nsibidi", *Jour. Roy. Anthro. Inst.*, 39, 1909, pp. 209-19.

A discussion of the nature and the origin of Nsibidi signs, some of which were collected for him by two Abiriba boys (Eastern Ibo).

- MACKAY, MERCEDES : "The Traditional Musical Instruments of Nigeria", *Nigerian Field*, 15, 3, July, 1950, pp. 112-33.

A general listing, with photographs, of the common Nigerian instruments, including Ibo ones.

- M'WILLIAM, JAMES O. : *Medical History of the Expedition to the Niger during the Years 1841-42*, London, 1843, 287 pp.

The medical history of the Trotter and Allen expedition. Pp. 59-66 describe Aboh, the prevalence of disease, the dress, the number of wives and children of nine chiefs, the "obi" of Aboh, and the cultivation of yams.

- MADUMERE, ADELE : "Ibo Village Music", *African Affairs*, 52, 206, Jan. 1953, pp. 63-7.

A discussion of songs (very little on musical instruments) from the Umuahia area, with Ibo texts and translations.

- MANN, M. A. : "Community Development in Okigwi", *Community Development Bulletin*, 2, 4, Sept. 1951, pp. 73-5.

Describes the techniques of community development and various development projects in Okigwi Division.

- "Village Industries and Community Development", *Oversea Education*, 25, 3, Oct. 1953, pp. 89-91.

Semi-educated and Standard VI boys without jobs are given opportunities through the community development of cottage industries, increased standards of farm work, and improved local living conditions. In the program a trade training centre was built. Okigwi area.

- MATTEÏ, A. : "Rapports sur le Niger et le Bénoué", *Archives des missions scientifiques et littéraires* (Paris), 3rd. ser., vol. 10, 1883, pp. 417-31.

Pp. 428-30 discusses Illah (Northern Ika of Western Ibo), Onitsha, and Aboh.

- *Bas Niger, Bénoué, Dahomey*, Grenoble, 1890, 196 pp. Another version entitled "Cinquante mois au Bas-Niger et dans le

Bénoué", *Les Missions Catholiques* (Lyon), 22, 1890, p. 9 f. (intermittently paged throughout the volume).

Matteï was Consul for the French at Brass and agent for Compagnie Française de l'Afrique équatoriale. Contains descriptions of Aboh and Onitsha, particularly of the Chief of Onitsha. Numerous sketches are included. Based on visits up the Niger during the 1880's.

MLEEK, C. K. : See Nigeria : *Report on Social and Political Organisation in the Owerri Division*.

MESSINGER, SUSAN F. : *Witchcraft in Two West African Societies*, unpublished MS, M.A. Thesis, University of Chicago, 1953, 146 pp.

A comparative study of Ibo and Yoruba witchcraft based upon informants in the U.S. and the general literature. The author discusses the theories of Radcliffe-Brown, Evans-Pritchard, Nadel, Wilson, and others, and relates them to her material. Quite suggestive.

MONEY, T. D. F. : "Leprosy in the Community : The Oji River Experiment", *The East and West Review*, 5, 1939, pp. 236-45.

A brief description of a leprosy settlement in the Northern Ibo area, and of the problems of the medical control of this disease.

MURRAY, K. C. : "Body Paintings from Umuahia", *Nigerian Teacher*, 1, 4, 1935, pp. 3-4.

A description of the method of application of body designs with eight photographs.

Niger and Yoruba Notes : Vols. 1-10, July, 1894-June, 1904. Issues after Vol. 10 entitled *Western Equatorial African Diocesan Magazine*, Church Missionary Society, London.

Contains information on the C.M.S. Mission in the Ibo area. The early issues contain short articles on trips and tours, particularly of the area around Asaba and Onitsha, and

occasionally useful ethnographic information may be gleaned from these accounts.

Nigeria : *Aba Commission-of Enquiry — Minutes of Evidence*, Government Printer, Lagos, 1930.

Detailed minutes of the enquiry following the Aba riots of 1929. A useful supplement to the *Report of the Commission* (see below).

— Census Superintendent (The Government Statistician) : *Population Census of the Eastern Region of Nigeria*, 1953 (8 parts), C.M.S. Niger Press, Port Harcourt, and Gaskiya Corporation, Zaria, 1953-54.

— Census Superintendent (The Government Statistician) : *Population Census of the Western Region of Nigeria*, 1952 (8 parts), Government Printer, Lagos, and Gaskiya Corporation, Zaria, 1953-54.

— Department of Statistics, Census Superintendent (The Government Statistician) : *Population Census of the Northern Region of Nigeria*, 1952, Gaskiya Corporation, Zaria, n.d.

— Department of Statistics, Census Superintendent (The Government Statistician) : *Population Census of Lagos*, 1950, Government Printer, Kaduna, 1951.

The most recent and accurate census of Nigeria. Total population, population figures by tribes, by sex, by age groupings, by literacy, and other statistics. Particularly useful in showing the extent of migration of Ibo people to non-Ibo areas of Nigeria, their educational attainments, and the high densities of population in the Ibo palm-oil areas.

— Education Department, Adult Education Branch : *Okigwe*, Adult Education Pamphlet No. 19 E, Lagos, 1951, 31 pp.

A discussion, in Ibo, of present and potential community development projects in the Okigwi area.

— *Intelligence Reports*, unpublished MSS, 1930. Following the Aba riots of 1929 these reports were made for every Ibo "clan" by Govern-

ment officers, frequently under the guidance of C. K. Meek. They are primarily concerned with social and political organisation. In addition special reports on certain groups and areas have been made at various times.

- *Report of the Commission of Enquiry Appointed to Inquire into the Disturbances in the Calabar and Owerri Provinces, December, 1929*, Sessional Paper of the Nigerian Legislative Council, No. 28, 1930, Government Printer, Lagos, 1930.

This document contains a considerable amount of information on the political and social conditions among the Ibo at the time of the Aba riots, and was the forerunner of a number of later books and intelligence reports. Based largely on Nigeria: *Aba Commission of Enquiry—Minutes of Evidence* (see above).

- *Report on Social and Political Organisation in the Owerri Division*, Government Printer, Lagos, 1933, 87 pp.

This report, prepared by C. K. Meek, was based on three months' field research in 1932, and is concerned with the Isu and Oratta groups of the Southern Ibo. It includes an analysis of family and kinship structure, marriage, burial, law, etc. Much of this material was later incorporated in his book, *Law and Authority in a Nigerian Tribe* (London, 1937).

Nigerian Union of Teachers: *A Primer of Igbo Etiquette*, Longmans, Green and Co., London, 1949, 32 pp.

Printed both in Ibo and in English. To be used in primary schools, this report was prepared by a committee of Ibo. The work shows European influences in its consideration of what is considered proper etiquette.

NNADOZIE, M. A.: "Floor-Rug Making in Umu-logho School, Nsu Parish, Okigwi District", *Nigeria*, 30, 1949, pp. 330-31.

The development of a new rug making technique using fibres from the bark of a local tree.

NUNO, IWEKA: *Akuko-Ala Obosi*, 1924.

History and customs of Obosi town (Nri-Awka of the Northern Ibo). Mentioned in Jeffreys' review of Forde and Jones' monograph (*African Studies*, 2, 1, March, 1952, pp. 40-42).

NWANA, PETER: *Omenuko*, Atlantis Press, London, n.d. 67 pp.

This work, written in Ibo, is the biography of a man born in Okigwi Division. It is mentioned in *Books for Africa*, 20, 2, 1950, p. 26.

OBERDOERFFER, M. J.: "Heilpflanzen aus d. Volksmedizin Nigerien's", *Tropenpflanzer*, 41, 1938, pp. 20-27.

The author served with the Empire Leprosy Relief Association, spending some time at Uzuakoli. A discussion of Ibo (which group is never specified) medicinal practices, including scarification, blood letting, external and internal medicines, and the use of poisons for murder and trial. Botanical terms for plant medicines described are given.

ODUCHE, OKWUDINKA NWOYE: *Life History of Ogbuefi Oduche Akumwata Akamelu*, Ezeana Press, Enugu, 1951, 47 pp.

Listed in *Nigerian Publications, 1950-1952*, Ibadan University Library, 1953, p. 22.

OFFONRY, H. KANU: "Ibo Untouchables", *West African Review*, 22, 286, July, 1951, p. 807.

A brief discussion, without reference to specific Ibo areas, of the past and present status of *osu* slaves.

— "The Strength of Ibo Clan Feeling", *West Africa*, 1787, May 26, 1951, p. 467; and 1788, June 2, 1951, pp. 489-90.

The author is from Umu Imenyi group in Bende Division. This discussion, based mostly on the Bende and Okigwi peoples, covers marriage, improvement unions, age grades, yam festivals, title ceremonies, secret societies, religion, and craft apprenticeship. He attempts to explain Ibo social cohesion in terms of these factors.

OJIKE, MBONU : *My Africa*, John Day Co., New York, 1946, 350 pp.

By a well-known Nigerian political figure who was born of Aro stock in Ndizuogu Village-Group, Eastern Group of the Northern Ibo. Most of the book is concerned with general Nigerian social conditions and problems, but pages 3-82 describe his childhood, his family, and his village.

— *Portrait of a Boy in Africa*, East and West Association, New York, 1945, 36 pp.

A condensation of material from the first section of his book, *My Africa*.

— "Life with Father in Nigeria", *Science Digest*, 19, May 1946, pp. 12-16.

Another condensation of material from the first part of his book.

OKALA, J. B. C. ETUKA : "The Problem of Primitive Education with Particular Reference to the Ibo of Nigeria", *Illinois Academy of Sciences, Transactions*, 35, 2, Dec. 1942, pp. 51-3.

The author, from the Onitsha area, discusses in general terms the method of child care and education in the Ibo home.

OKEKE, L. E. : "The Ogwulugwu Dance of Awka", *Nigerian Teacher*, 2, 6, 1936, pp. 39-40.

A dance which the author claims originated in the Nsukka Division (Northern Ibo). Describes masks and instruments used, and gives a brief description of the dance.

ONYE-OCHA (pseud.) : "Down with Everything Ibo.", *Nigeria*, 23, 1946, pp. 97-9.

Commentary by a European attempting to learn the Ibo language who finds the Ibo more interested in learning English. Discusses the apparent tendency of the Ibo to change extremely rapidly.

OPARA, E. O. : *Ilu Okwu Igbo* (Ibo Language Proverbs), Silent Prayer Home Press, Aba, 1950, 12 pp.

104 Ibo proverbs, the first 34 of which have explanations and the rest are left to the reader to explain. No specific area of Ibo country is indicated.

OSADEBAY, DENNIS, *et al* : "West African Voices", *African Affairs*, 48, 191, April, 1949, pp. 151-8. Includes three traditional Ibo "poems" from the Benin Province area.

OTTENBERG, SIMON : "The development of Village 'Meetings' among the Afikpo People", *Annual Conference, Sociology Section, March 1953*, West African Institute of Social and Economic Research, University College, Ibadan, 1953, pp. 186-205.

An account of village "improvement" unions among the Afikpo Village-Group, Eastern Ibo people.

— "Improvement Associations among the Afikpo Ibo", *Africa*, 25, 1, Jan. 1955, pp. 1-28.

An account of both the village "improvement" unions and the village-group association of the Afikpo Village-Group.

OWONARO, S. K. : *The History of Ijo (Ijaw) and her Neighbouring Tribes in Nigeria*, Niger Printing Works, Lagos, 1949, 123 pp.

Pp. 97-8 contain a very brief history of the founding of Aboh, claiming Ijo ancestry with later Benin influences.

PARTRIDGE, CHARLES : *Cross River Natives*, Hutchinson and Co., London, 1905, 332 pp.

Pp. 46-67 are on Aro Chuku, where he spent nearly three weeks in 1905. Give his personal impressions of the area, and discuss the influence of the Aro and of the "Long Juju" of Aro Chuku in South-eastern Nigeria.

PEPPLE, DAVID OKPARABIETO: "Autobiography of David Okparabietoa Pepple", *Niger and Yoruba Notes*, 5, 50, August 1898, pp. 13-14.

Brief account of the life of an Isuama-born catechist who at one time was a slave.

PEPPER, HERBERT: "Sur un xylophone Ibo", *African Music Society Newsletter*, 1, 5, June 1952, pp. 35-8.

An Owerri xylophone of 12 slats called Abigolo. Discusses its tones, melodies, and the Abigolo dances and songs, giving examples of melodies and words.

PERHAM, MARGERY: *Native Administration in Nigeria*, Oxford University Press, 1937, 404 pp.

A detailed analysis of the history of the Nigerian Native authorities with considerable material on the Ibo. She gives data from Meek's unpublished MS on Nsukka, pp. 223-6, and a description of the Aba riots of 1929 taken from Government reports and supplemented with her own information, pp. 206-20.

PILTER, M. T.: "More About Elijah II", *Church Missionary Review*, 68, March 1917, pp. 142-5.

Further information on the leader of a nativistic movement in the Delta area. See Johnson, Gollock, Schlosser, and H., D.B. as well.

PLUMMER, GLADYS: *The Ibo Cookery Book*, C.M.S. Bookshop, Lagos, 1947, 87 pp.

Written as a guide for the teaching of Ibo cooking in schools, this booklet contains several hundred recipes, showing some European influences, and including some non-Ibo recipes as well.

— *Nri ndi Ibo* (The food of the Ibo), Gaskiya Corporation, Zaria, 1951, 30 pp.

Listed in *Nigerian Publications, 1950-1952*, Ibadan University Library, 1953, p. 36.

POIRER, Le R. P.: "Niger (Afrique occidentale)", *Les Missions Catholiques*, 23, 1891, pp. 49-52.

Includes a description of mission activities at Asaba since 1888 when the French Catholic mission was organized. Describes chiefs, sub-chiefs, and "bigmen" of the town.

PRIOR, KENNETH: "Rural Activities in the Diocese of the Niger", in *The Science of Relationships: Report of a Conference on Rural Life at Home and Overseas, 7th-10th January 1947*, Church Missionary House, London, 1947, pp. 11-20.

Report on rural development work by the C.M.S. Mission in Asaba, where preparation for rural life and farming activities is emphasized at their training centre.

— "Rural Development Activities in South-eastern Nigeria", *Books for Africa*, 17, 4, Oct. 1947, pp. 49-54.

A condensed version of the article above.

— "Rural Science in Nigeria", *Oversea Education*, 19, Oct. 1947, pp. 585-9.

Some general remarks on rural science and how it is taught at the training centre at Asaba.

— "An African Diocese Adopts a Rural Programme", *Int. Rev. Missions*, 36, 1947, pp. 370-78.

Another version of the first article above by Prior.

— "Rural Science in Nigeria", *Rural Missions*, 69, Winter, 1949, pp. 4, 6.

A general account of work at the Asaba rural training centre.

— "Training for a Full Life", *West African Review*, 20, 265, Oct. 1949, pp. 1167, 1169, 1171. Rural Training and Demonstration Centre, Asaba.

"It's a Model Village - But People Stay only for Two Years", *West Africa*, 1699, Sept. 17, 1949, p. 872.

Listed in *Oversea Education*, 21, p. 1023.

RANDALL, P. C. : "Soil Degradation and Land Use in Onitsha Province", *Nigerian Forester*, 1, 1940, pp. 21-5.

A discussion of the nature of soil degradation in Onitsha Province, particularly the southern half, which he attributes mainly to African misuse of the land. He recommends measures to be taken, some of which would be forceful.

ROMAINE, W. G. : Letters, *Church Missionary Record*, 38 (n.s. 12), 1867, pp. 78-81 ; 41 (n.s. 15), 1870, pp. 113-9; (2nd n.s. 3), 1873, pp. 230-31.

Romaine was an African catechist at the Onitsha C.M.S. Mission. Letters contain material on the burial service of a chief, the use of poison (*aratsi*) to test a suspected witch or sorceress, and an account of a visit to Osamari, south of Onitsha.

ROSEVEARE, MARGARET P. : *High Spring, The Story of Iyi Enu Hospital*, Church Missionary Society, London, 1946, 75 pp.

An account of the development of the hospital near Onitsha and of the medical work of the C.M.S. Mission in the Onitsha area since the 1890's. Little ethnography.

RUDKIN, Brig.-Genl. W. C. E. : "In British West Africa : The Operations in the Agbor District, S. Nigeria, June to August 1906, Consequent upon the Murder of Mr. O. S. Crewe-Read, District Commissioner", *United Service Magazine*, July, 1907, pp. 433-48.

Listed in Evans Lewin : *Subject Catalogue of the Royal Empire Society*, Vol. 1, 1930, p. 149. Agbor is a Western Ibo group.

RYAN, ISOBEL : *Black Man's Country*, Jonathan Cape, London, 1950, 276 pp.

A popular account by an English colonial wife of her relationships with her servants and with the people of Agulu, 30 miles east of Onitsha.

SAVILLE, A. G. : "The Okigwi Local Craft and Industries Exhibition", *Nigeria*, 36, 1951, pp. 443-68.

The exhibition in 1950 drew craft workers from all over the Eastern Nigeria area, particularly Ibo country, and was designed to stimulate craft work in the Okigwi region. The need for such industries in this area in the light of local economic conditions is stressed. Many photographs.

SCHLOSSER, K. : *Propheten In Afrika*, Braunschweig, Germany, 1949, 426 pp.

Pp. 266-71 contain a summary on the prophet Elijah II. See Johnson, Pilter, Gollock, and H., D.B. as well.

SCHÖN, J. F. : Letters, *Church Missionary Record*, 13, 1842, pp. 54-8.

Contains letters on contacts with the Ibo on the Niger River during the 1841 Niger expedition. These letters also form part of Schön and Crowther : *Journals of the Rev. J. F. Schön and Mr. Samuel Crowther*, London, 1942.

SIMPSON, WILLIAM A. : *A Private Journal Kept during the Niger Expedition*, John F. Shaw, London, 1843, 139 pp.

Pp. 41-5 on Aboh and its chief. Descriptions of trade goods, trading conditions, clothing and treaty making.

SMIRNOV, S. R. : "The British Policy on 'Indirect Rule' in South-eastern Nigeria", *Sovetskaya Etnografiya*, 3, 1950, pp. 137-52.

A communist critique of British colonial policy, with particular reference to the Ibo, and based largely on material taken from C. K. Meek : *Law and Authority in a Nigerian*

Tribe (London, 1937). The article contains many factual errors.

SMITH, J. : *Trade and Travels in the Gulph of Guinea: with Account of the Habits, Customs, etc. of the Inhabitants*, London, 1851.

Mentioned in Jeffreys, *Africa* 21, 2, 1951, (See).

SMITH, Rev. S. R. : "The Aro Expedition", *Niger and Yoruba Notes*, 8, 95, May 1902, pp. 82-3.

A brief description of the activities of the oracle of Aro Chuku and of the 1902 expedition to destroy this shrine.

SPENCER, Rev. J. : "Narrative of a trip to Ubulu", *Church Missionary Intelligencer and Record*, n.s. 4, 1879, pp. 239-42.

Describes the chief and town of Uburu Okitti, one of three sub-divisions of Uburuku Village-Group, Northern Ika group of the Western Ibo.

— "The History of Asaba and Its Kings", *Niger and Yoruba Notes*, 8, 87, Sept. 1901, pp. 20-21.

A traditional account of the various rulers of Asaba.

STEEL, Capt. E. A. : "Explorations in Southern Nigeria", *Geog. Jour.*, 32, 1908, pp. 6-25 and map, p. 120. Reprinted in *Journal of the Royal United Service Institutions*, 54, April 1910, pp. 433-49.

A description of the military exploration of the area between Onitsha and Bende, 1904-08, with some general comments on the Ibo people in this region.

STUART-YOUNG, J. M. : *The Coaster at Home, Being the Autobiography of Jack O'Dazi, Palm Oil Ruffian and Trader Man of the River Niger*, in two volumes, Arthur H. Stockwell, London, Vol. 1, 1916, 404 pp. ;

Vol. II, 1917, 389 pp., being entitled *The Iniquitous Coaster, Being the Second Volume of The Coaster at Home, Jack O'Dazi's Autobiography*.

Experiences, mainly at Onitsha, 1905-17, with some cultural descriptions of meagre quality, and comments on European settlements and conditions. A romantically over-written account.

SYKES, R. A. : "A history of anti-erosion work at Udi", *Farm and Forest*, 1, 1, 1940, pp. 3-6.

Mentioned in A. T. Grove : *Land Use and Soil Conservation in Parts of Onitsha and Owerri Provinces* (see above).

TALBOT, P. A. : "Some Beliefs of To-Day and Yesterday (Niger Delta Tribes)", *Jour. Roy. Afr. Soc.*, 15, 1916, pp. 305-19.

General discussion of certain Kalabari and Ibo beliefs in Degama Division, including Chi, Ale, Yam cult, Mbari houses.

— "A Priest King in Nigeria", *Folk-Lore*, 26, 1915, pp. 79-81.

Analysis of the office of head priest and the method of succession in Elele, of the Oratta-Ikwerri group of Southern Ibo.

— "Some Foreign Influences on Nigeria", *Jour. Roy. Afr. Soc.*, 24, 1925, pp. 178-201. Comments on the early history of the peoples of Southern Nigeria.

— *Some Nigerian Fertility Cults*, Oxford University Press, London, 1927, 140 pp.

Concerning the Ijaw and Ibo of Degama Division. The great drum, Mbari houses, the sky and earth deities, phallic cults, the yam cult, and ancestor deities are all discussed.

TAYLOR, J. C. : Letters, *Church Missionary Record*, 29 (n.s. 3), 1858, pp. 287-8 ; 30 (n.s. 4), 1859, pp. 31-2 ; 34 (n.s. 8), 1863, pp. 175-7 ; 35 (n.s. 9), 1864, pp. 137-47 ;

36 (n.s. 10), 1865, pp. 133-49 ; 37 (n.s. 11), 1866, 201-07 ; 38 (n.s. 12), 1867, pp. 73-6 ; 40 (n.s. 14), 1869, pp. 81-2.

Letters by an Ibo missionary concerning the C.M.S. Mission at Onitsha. The letters continue the account presented in S. Crowther and J. C. Taylor : *The Gospel on the Banks of the Niger* (London, 1859). They contain material on warfare, human sacrifice, slavery, the chiefs, burial of chiefs, and reports on the progress of the mission.

Describes a system for universal local education based on profits of village palm grove collections. Ruling elders play a significant role in the system. Ohuhu-Ngwa group of the Southern Ibo.

VENOUR, Capt. W. J. : "Aro Country in Southern Nigeria", *Geog. Jour.*, 20, 1902, pp. 88-9.

A description of the geography of Aro with some cultural data. Venour was a member of the Aro Field Force Expedition.

UMUNNA, V. N. : "Nigerian Paganism as a Preparation for the Gospel", *The East and West Review*, 5, 1939, pp. 139-45.

By a C.M.S. pastor in the Niger Diocese, apparently an Ibo. Discusses Ibo beliefs in God, sacrifice, the hereafter, and Ibo marriage regulations. An attempt is made to show that these are not entirely contradictory to Christianity.

VICKERY, C. E. : "A West African Expedition", *United Service Magazine*, 154, 1906, pp. 552-62.

Description of the Bende-Onitsha Hinterland Force, 1905 (See Capt. E. A. Steel, above, for another version). Listed in Evans Lewin : *Subject Catalogue of the Royal Empire Society*, Vol. 1, 1930, p. 149.

United Africa Company Ltd. : "Produce Goes to Market : Palm Produce", *Statistical and Economic Review*, 3, March 1949, pp. 1-37.

A general discussion of the collection and marketing situation including the Ibo area.

— "Palm Oil Production in Nigeria. The Pioneer Oil Mill", *Statistical and Economic Review*, 7, March 1951, pp. 1-11.

Discussion of the economic and technical aspects of the mill, at that time being introduced into the Ibo area.

— "The Processing, Storage and Transport of Nigerian Palm Oil", *Statistical and Economic Review*, 13, March 1954, pp. 1-40.

A detailed analysis of the merits of hand presses and Pioneer oil mills, of the method of collection of the oil in casks and drums and the function of bulk oil installations on the coast.

VOGEL, J. R. T. : "Journal of the Voyage to the Niger", in Hooker, Sir W. J. : *Niger Flora : Enumeration of Plants collected by Dr. Vogel in Captain Trotter's Expedition of 1841, with Memoir and Translation of Vogel's Journal, and Catalogue of Plants of Cape de Verde Islands*, London, 1849, pp. 22-72.

Includes an account of Aboh, its people and its flora.

WALKER, SAMUEL ABRAHAM : *The Church of England Mission in Sierra Leone : including an introductory account of that Colony and a comprehensive sketch of the Niger Expedition in the year 1841*, London, 1847.

Pp. 473-78 quote from Schön's journal of this expedition on the people and chief of Aboh and on treaty negotiations with this chief.

WATSON, LINVILL F. : *Northern Ibo Social Stratification and Acculturation*, unpublished MS, Ph.D. Thesis, University of Pennsylvania, Philadelphia, 1953.

An analysis, based on informants in the

UZOMA, R. I. : "Universal Schooling in Ngwa Clan of Aba Division, Nigeria", *Overseas Education*, 23, 2, Jan. 1952, pp. 234-6.

United States, of the changing prestige, stratification, and authority systems of the Northern Ibo, with particular reference to Newi. The author attempts to relate these to modern Nigerian political and social movements.

Western Equatorial African Diocesan Magazine, see *Niger and Yoruba Notes*.

WEBER, Capt. H. : see F. N. Ashley.

WHITEHOUSE, A. A. : "Note on the 'Mbari' Festival of the Natives of the Ibo Country, S. Nigeria", *Man*, 4, 106, 1904, pp. 162-3. A similar article to his "An Ibo Festival", *Jour. Roy. Afr. Soc.*, 1904, the article in *Man* having a somewhat longer text.

WHITFORD, JOHN : *Trading Life in Western and Central Africa*, Liverpool, 1877, 335 pp.

Pp. 158-85 discuss Aboh and Onitsha. The chief of Onitsha and his court is described as well as the state of the missions and the factories in the lower Niger area.

WHITNEY, P. J. : see Anon : *An Irish Missionary in Central Africa*.

WHYTE, HARCOURT : "Types of Ibo Music", *Nigerian Field*, 18, 4, Oct. 1953, pp. 182-6.

Brief description of five types of music found in Ibo country, including wrestling and war music, and music of clubs and associations.

WIESCHHOFF, H. A. : "Concepts of Abnormality among the Ibo of Nigeria", *Amer. Oriental Soc., Jour.*, 63, 1943, pp. 262-72.

Based on information supplied by an Onitsha man, discusses three Ibo categories of abnormal mental behaviour that are distinct from physical illness, and the general concept of abnormality as it relates to these.

WILSON, Miss A. L. : "Among Ibo Villages", *Church Missionary Intelligencer*, n.s. 29, 346, Oct. 1904, pp. 751-3.

Describes physical aspects of towns and houses, general religious beliefs, betrothal of girls, and funeral activities in the Onitsha, Obosi, and Newi areas east of the Niger River.

ZAPPA, Le R. P. : "A travers les pays du Niger. Voyages d'Asaba à Issele, à Ibou et à Ogbou", *Les Missions Catholiques*, 25, 1893, pp. 586-8.

Short account of a journey to the Ibo towns west and north-west of Asaba in 1893. With Map.

LINGUISTIC

C. J. N. : "A Glimpse at the Ibo Language", *West Africa*, 393, Aug. 1924, p. 824.

A discussion of common Ibo phrases and words from the Onitsha dialect.

KELLY, BERNARD J. : *An Introduction to Onitsha Igbo*, Macmillan and Co. Ltd., London, 1954, 64 pp.

Prepared by a Roman Catholic missionary for the use of Europeans who want to learn Onitsha Igbo. Listed in *Books for Africa*, 25, 1, Jan. 1955, p. 20.

DENNIS, T. J. : "The Union Ibo Bible", *Church Missionary Review*, 63, 1912, pp. 227-33.

Discusses the early Ibo Bible translations as well as this newer one.

GREEN, M. M. : *Igbo Spelling: An Explanatory Statement*, Cambridge University Press, 1949, 8 pp.

An explanation of the revised Ibo orthography.

COCKIN, GEORGE : "Zik's Orthography", *West Africa*, 1559, 11 Sept. 1954, p. 851.

OGBALU, FRED. CHIDOLUE, with the help of DANIEL CHUKUDIKE ERINNE : *An Investigation into the New Ibo Orthography*, S.P.I.L. Series, Society for the Promotion of Ibo Language and Culture, Nkwerre, Orlu, 1952, 29 pp., mimeographed. Printed edition, Goodwill Press, Port Harcourt, 1952, 78 pp.

A discussion of the new orthography. The authors strongly favour the older one.

THOMAS, NORTHCOTE W. : "Slang in Southern Nigeria", *Man*, 14, 1914, pp. 3-4.

A description and analysis of Onitsha and Asaba slang expressions.

"Music : Tones in Ibo", *Man*, 15, 21, 1915, pp. 36-8.

An attempt to indicate tones in musical

notation using phonograph recordings of Ibo speakers.

UTCHAY, T. K. : *Improved Igbo Orthography Accented with Intonation Letters H and R Instead of Diacritic Marks*, Education Missionary Society, Aba, n.d. (ca. 1952), 16 pp.

A suggested orthography using H for high and R for low intonation.

WARD, IDA C. : "A Linguistic Tour in Southern Nigeria. Certain Problems Restated", *Africa*, 8, 1934, pp. 90-97.

Discusses the use of Ibo and Efik as literary languages, and the suitability of the new orthography, the interest of Africans in their own language, whether Europeans can speak these languages, and the present and future linguistic research needs in these two languages.

BOOK REVIEWS

The Southern Bantu Languages. C. M. DOKE. (Oxford University Press for International African Institute, London : 1954.) 262 pp., map. 21s.

This is the latest in the series of volumes constituting the *Handbook of African Languages* put out by the International African Institute. It is also the largest and, to the present reviewer's mind, very much the best of that series to date.

The book contains nine full-length chapters, eight short appendixes, an index, and a map. Of the chapters, each of which is followed by an appropriate bibliography, the first four, dealing with the Southern Bantu languages in general, are devoted respectively to the history of knowledge concerning these languages, to their classification, to their phonetics and phonology, and to their morphology ; while each of the last five presents in succinct form a special description of one of the five main groups falling within the field covered by the work. Each of the appendixes

comprises tabular material and brief notes relating to some specially noteworthy language or dialect – outlying, peripheral or mixed – that could not conveniently be treated in one of the chapters.

In a book such as this, much of the material has inescapably to be based on the work of others. Prof. Doke has drawn liberally on such work, published and unpublished, by predecessors and by collaborators ; and he pays suitable tribute in the appropriate places to those colleagues – one notes with satisfaction how many of these are South African – who have helped him in one way or another, either by placing material at his disposal or by working jointly with him in the preparation of one or other chapter or appendix. The present reviewer has had a considerable share *inter alia* in the preparation of the fundamental Chapter IV, and cannot refrain from recording here not only his appreciation of Prof. Doke's acknowledgement in this connection, but also his gratification that so much of what he contributed to this chapter has been included in

the final version. On the other hand, though Prof. Doke has profited by the inspiration and help of others in the execution of his labours on this volume, no professional Bantuist, and in particular none acquainted with the South African field, will need to be told how much of the inspiration for the new approach to Bantu grammar that is followed here is derived from Prof. Doke's own pioneer work; that he himself has been responsible for a major share in extending in various fields - phonetic, grammatical and lexicological - our knowledge of, *inter alia*, several of the South African Bantu language groups; or that it is mainly along the trail blazed by him that workers in this field now march if they do not wish to go astray.

The first chapter, which is in effect a digest of Prof. Doke's own earlier publications on the subject, consists for the most part of a competent enumeration - furnished, in the appropriate instances, with brief comment - of the persons and publications that have contributed major or otherwise significant advances to our knowledge of the field of the book, and may be commended as an expert, reliable and sensibly-balanced guide to its subject.

The second chapter sets out, largely in tabular form, the detailed classification of the Southern Bantu languages, as now on the whole generally accepted by South African Bantuists. Much of this topic is non-controversial; and since Prof. Doke mostly refrains from committing himself to any definite opinion as to the position of the not very many uncertain cases, there can be little doubt that this chapter will find acceptance in all quarters, in general though perhaps not in every individual detail. It is perhaps here that we should note that, of the six groups enumerated (Shona of the South-Central zone, and Nguni, Sotho, Venda, Tsonga and Inhambane of the South-Eastern) it is only the first five which, grouped together under the general title of the book, have separate chapters to themselves: the Inhambane group is represented only in the first of the appendixes; where we are given tables and some notes relating to Chopi, perhaps the best known though hardly the best documented member of that group.

The third chapter, though written for the most part with very full command of the facts and with a competent grasp of their implications, is perhaps open to certain queries and objections. The presentation of the vowel-systems of the various languages should elicit little disagreement, and that only on a few minor details, such as perhaps that, immediately after categorical statements that all vowels are tense, oral and pure, it is a little startling to be faced with admissions that lax and nasalized vowels, as well as diphthongs, do in fact occur. In regard to what is said about the consonants, however, a number of questions and doubts, some of them hardly minor ones, may well assail the reader who happens to have previous acquaintance with the field.

One defect which, like the others to be touched on later, has made itself felt at various points in this chapter is the apparent inability to grasp the important difference between *combinations*, in which the constituent members - consonantal or semivocalic - are merely juxtaposed in succession, and *compounds*, in which the members are articulated simultaneously, and are, as it were, superimposed the one upon the other; cf. e.g. the combining of *k* with *p* in the English *milkpail* and the compounding of *k* with *p* in the Ewe *kpo*, or the combining of *k* with *w* in the Xhosa *kwam* and the compounding of *k* with *w* in the Tswana *kwala*. Prof. Doke seemed to be aware of this difference when, in his work on Zulu, he rightly set out a separate table for the clicks as distinct from his "plain" consonants. One seems justified in assuming, however, from his work on Shona (where he provided a separate table for his "velarized" consonants while putting all other mere combinations into the "plain" table) and also from his present work, that he had, after all, missed the distinction. It is, in this connection, somewhat surprising to find that the extensive series of labialized compounds, the nature of which, and the considerable number of which in Sotho were demonstrated to us by Tucker in his work on that language in 1929, is ignored for what it is, both here and in the special chapter on Sotho, and is confused with the series of consonant + labio-velar semivowel combinations, which do

not exist in Sotho. Naturally, then, we are given no separate table for the labialized compounds or for the combinations into which they enter; those of them that occur in languages other than Sotho are, under the designation "labio-alveolar" or "whistling", incorporated into the table of "plain" consonants and dealt with accordingly; there is no recognition of the fact that the voiceless "whistling" fricative of Tsonga, Venda and Shona is, in one of its varieties, identical with the voiceless labialized alveolar fricative of Sotho: and the fact that this sound is one of an extensive series, and not merely one of an isolated pair, is entirely missed.

A second rather fundamental shortcoming, not unconnected with the first, is the failure to realize, and to treat in a more systematic way, the nature, extent and incidence of combinations of consonants with other consonants and/or with semivowels. Combinations of two, three, four and even five separate constituent articulations are found; and for a really satisfactory presentation of the subject all the possibilities should have been worked out fully and tabulated systematically, i.e. (i) consistently quite separated from the tables for the single consonants, and not, as in this chapter and in the special chapters on Shona and Venda, partly incorporated in the single-consonant tables and partly listed outside them; (ii) consistently at the same level of fullness throughout the book – in the table and elsewhere in this chapter, the "plain" combinations commencing with a nasal consonant are ignored, the heterorganic pure-consonant combinations are dismissed in less than a dozen lines, and the consonant-semivowel combinations are treated separately from the table in somewhat anecdotal fashion, while combinations with nasal consonants are more or less fully listed in some of the special chapters, and the heterorganic pure-consonant combinations as well as the consonant-semivowel combinations are exhaustively tabulated for Shona, in the form of the "velarized" consonant table.

Two subordinate but nevertheless not unimportant points call for comment in connection with the detailed sub-division and nomenclature of

certain of the sounds and sound-combinations dealt with. Under each of the nasal, rolled and (frictionless) lateral series, two sets are listed, labelled respectively "continuant" (or "continuous") and "syllabic". Now each series may occur syllabically as well as non-syllabically; a distinction has to be made between the two occurrences; and the term *syllabic* is obviously the right one for one of them. But it may be doubted whether the term *continuant* or *continuous* is the right one for the other, since the syllabic occurrence is even more "continuous" than the non-syllabic to which the term is here exclusively applied. Again, in the treatment of explosives and affricates, the terms *radical*, *ejective* and *aspirated* are all used with the connotation that all the sounds so designated are voiceless, though from the point of view of strict methodology an indication of this fact would have avoided the unfortunate impression that these three terms are used on all fours with the fourth term, *voiced*, which appears beside them; and from any point of view it seems unfortunate that the existence of voiced aspirated explosives (which are listed, though not identified, in the special chapter on Tsonga, and which Prof. Doke has himself recorded for Shona) has not been taken into account at all in any of the synoptic tables.

The section devoted to phonological phenomena connected with the consonants contains the last of the unsatisfactory features that will be commented on here as far as this chapter is concerned. This is the disturbing inconsistency in the treatment of the material. Of the five phenomena dealt with, three – palatalization, alveolarization and vocalization – are defined, purely in terms of the *result* of the relevant process, as the *substitution* of a palatal, alveolar or voiced sound for a non-palatal, non-alveolar or voiceless one respectively, though there is, in the treatment even of these three, some shift towards an approach in terms of *cause*. The fourth – nasalization – is defined once more in terms of the result, though this time not as the substitution of a nasal for a non-nasal sound, but as the *effect* of prefixing a homorganic nasal; and the very varied effects of this process are suitably indicated, both in this chapter and,

in greater detail, in the special chapters on the various groups. The fifth - velarization - is not, strictly speaking, defined : but it is described in terms that are little removed from definitions ; and these are of two quite different kinds. The first is, once more, in terms of the *result*, and, as in the case of palatalization, alveolarization and vocalization, speaks of the *substitution* of a velar consonant for a non-velar one. The second, in terms of *cause*, speaks of "a process . . . brought about by the abnormal raising of the back of the tongue" etc. As might be expected, this dualistic approach persists in the presentation of the illustrative material given. It seems to the present reviewer that these various confusions might quite easily have been avoided if a decision had been taken at the outset to approach each phenomenon exclusively from a single point of view - either that of effect or that of cause - and if the definitions or descriptions and the material offered in illustration had been kept rigidly in terms of the point of view chosen.

The rest of this chapter need not detain us long. It consists of a note on Bantu sound-shifting, with a very brief description of Meinhof's hypothetical *Ur-Bantu*, and a synoptic table of some main sound-shifts that have taken place in individual Southern Bantu languages ; notes on the three prosodic elements length, stress, and tone ; and a note on the orthographies employed in the various languages dealt with. All this material is given in less than five pages : one would have been glad of more, particularly in regard to tone, which is covered in slightly over a page - very little space indeed for a topic of such range and complexity. In regard to what is said about stress, Prof. Doke has moved hardly at all from his well-known standpoint to the effect that there is one main stress in each word, that its position is typically penultimate, and that there is a fundamental connection between stress and word-division ; and he loses few opportunities of reiterating these tenets, and of attacking orthographic practices not in strict accord with them. The present reviewer has made his position in these matters clear in reviews of some of Prof. Doke's previous publications, and he will not

repeat it here. He would only point out now, however, that the phenomenon of double main stress in Sotho, which was demonstrated by Tucker, and which it seems impossible to bring under the single-main-stress rule, should not have been ignored as it has been here and even in the special chapter on Sotho ; that this Sotho phenomenon and the very numerous cases - some of which Prof. Doke himself cites - in which main stresses occur in non-penultimate position can hardly be explained away by calling them *seeming* exceptions, or by suggesting that mistaken subjective impressions have played a part in regard to some of them ; and that the very varied incidence of main stresses in Bantu languages should have convinced us all by now that morphological and syntactical considerations are the main ones to be taken into account in questions of Bantu word-division, and that arguments from stress are at best of secondary importance, and can on occasion be quite misleading.

As indicated earlier, the present reviewer had a considerable share in the preparation of the fourth chapter. Indeed, as now published it is almost entirely in the form in which, a considerable number of years ago, he re-drafted it from Prof. Doke's original version. It follows that he is jointly responsible for its shortcomings, and is hardly the person to give an entirely unbiased review of it. That it does contain inadequacies and errors he is only too well aware. Particularly, at this distance in time, he has come to realize that it contains certain misconceptions, more or less fundamental, as to the nature of some Bantu words and word-groups. It might be as well to mention here some of the main ones involved. He would not now subscribe to including among the pronouns any but the absolute and the qualificative, and would accordingly group demonstrative and quantitatives primarily among the qualificatives, given the fact that, like other qualificatives, they can also under certain circumstances function as qualificative pronouns. He would find no room for a relative pronoun, being persuaded that the words originally regarded as such for Venda are merely special forms of demonstratives which, like other demonstratives, function

in relative constructions. He would change the terms *adjective* and *relative*, used for two of the qualificatives, to *strong adjective* and *weak adjective* respectively, for the reasons that their functional behaviour is identical; that the "relative" is not unique in behaving "relatively" (forms like e.g. Tswana *se segolo* and *se sethata* are both relative constructions); that the "relative" behaviour of both "relatives" and "adjectives" in Prof. Doke's sense is but one of a whole set of truly adjectival functions on the part of both (cf. e.g. the Southern Sotho pairs *monna-moholo* and *pelo-nolo*; *li tharo* and *li metsi*; *o ba motle* and *o ba mafura*); and that the only difference between them, the formal one, is of such a nature as has elsewhere been indicated by the use of the distinguishing terms *strong* and *weak*.

Finally, he would no longer agree to a treatment of the enclitics that did not provide for their distribution among the various parts of speech to which syntactically they belong, whatever their prosodic peculiarities may be. Apparently, Prof. Doke has not changed his mind in any of these matters, and is still prepared to stand by this chapter in its entirety.

Each of the special chapters devoted to the several individual groups is written along the lines of treatment followed in the general third and fourth chapters; and both their merits and their demerits are largely those of the two master-chapters. Very useful notes of a general nature precede, in each case, the phonetic, phonological, morphological and syntactical descriptions; and these chapters constitute extremely adequate outline sketches of their respective subjects. The series of special tables that follow these chapters supply highly interesting additional material on individual languages and dialects of special significance from one point of view or another.

Though the present reviewer has found it necessary to pass certain strictures on the book, this fact must not be taken to imply that his admiration for it is of a small order. The work is a monument of scholarship, upon which all who have in one way or another been associated with it may well look with satisfaction according to the

measure of their share in it. By far the major part of the work of producing it has, as we know, been Prof. Doke's: the major share in the appreciation and thanks which Bantuists will assuredly feel will rightly be his also.

G. P. L.

Notes on the Kaokoveld (South West Africa) and its People. N. J. VAN WARMELO. (Government Printer, Pretoria: 1951.) 64 pp., illus., map. 9s.

This short monograph is No. 26 of the *Ethnological Publications* put out by the Union of South Africa. The Kaokoveld was brought into prominence after the beaching of the liner Dunedin Star, commemorated in Marsh's book *Skeleton Coast*. "Mariners call it 'Skeleton Coast' and dread it. Treasure seekers know it as 'The Coast of Diamonds and Death'. Maps mark it merely as the Kaokoveld, which, freely translated, is Herero for 'Coast of Loneliness'." (J. H. MARSH: *Skeleton Coast*, Cape Town, 1945; p. 1.)

This monograph is what it says it is, namely notes, and it takes the usual form of Government reports, terse, sound and accurate, but without the illumination of comparative studies or comparisons. It also reflects the rising cost of printing. The monograph is paper bound and is roneoed: there are fifteen plates, yet the price, which we would expect to be round about 3s. 6d., is 9s.

The monograph deals with a Native reserve whose western edge runs roughly parallel with the Atlantic coast but fifty miles from it. That desolate coast deserves an investigation. Along it lie the wrecks of unknown ships. One, a wooden one with twelve headless skeletons, was discovered by the survivors of the Dunedin Star. An investigation of these wrecks and of the skeletons found with them might throw light on Hottentot origins. It is known that their culture, their domesticated animals and the blood-group and skeletons of some of them can be traced to Iran. How did this Semitic influence reach the Hottentots? Did Arabs in their search for diamonds – and the *Arabian Nights* contain des-

criptions of deserts gleaming with diamonds – hit the Kaokoveld coast and so leave traces of themselves, their culture and their cattle there? These are not theoretical questions. Arabs were calling at Saint Helena before 1555: "... As we see, in our days, that the *almadie*, which is but a small boat, comes, notwithstanding, from Quiloa, Mosambique and Sofala, to the island of Saint Helena, being a small spot of land, standing in the main ocean, off the coast of Bona Speranca, so far separated." (*Harleian Collection of Voyages*, II, p. 367, London, 1745.) An examination of the wrecks of the ships on the Kaokoveld coast would show whether they were European or Arabic and such information might help to solve the problems of the Hottentot culture, and blood-grouping and such rock paintings as the White Lady of the Brandberg. It is regrettable therefore, when a trained anthropologist was in this vicinity, that his investigations were not extended to throwing light on such problems.

Dr. van Warmelo naively refers to the absence of cattle among the Herero as due to the fact that they had lost them. It is in this lack of historical perspective that the monograph's most serious defect lies, because the Herero did not lose their cattle: they were deprived of them by the Germans.

Loss of culture means degradation of culture. The loss cannot go on indefinitely. The culture of the food-gatherers is the basic one, and to this level have the Tjimba fallen "after they lost their cattle". This form of economy carries with it a social structure based on the family, on family sanctions and discipline. So there is no Tjimba tribe, or tribal head. There are only family heads. Dr. van Warmelo confirms a remark of Lord Raglan's: "None know their pedigree for more than four generations back..." (*The Hero*, London, 1936; p. 29.) Thus Dr. van Warmelo writes: "I found the genealogical information to be gleaned about leading families also very meagre. Even old men were unable to name persons in their own families further back than a few generations." (p. 13.) The Seligmans found the same thing (*The Pagan Tribes of the Nilotic Sudan*, p. 337).

The total population of this reserve is a little over 6,000. The Herero alone have any semblance of a political organization which functions under the aegis of a council and it can, and does, decide minor cases and disputes by inflicting penalties. The Tjimba and Hemba functioning on a family basis are more or less left to their own devices by the administration.

Many of the Herero claim to be Christians and claim to follow the tenets of Christianity except in the matter of monogamy, and as a consequence the demand is for secular and not for mission schools. Much the same phenomenon has developed in Nigeria where the African claims to be Christian except on the matter of monogamy, and there is likewise a demand for secular rather than for mission schools.

An important point is the discovery of a group of Bushmen whose language contains no clicks. That this language was described as "baby talk" may be truer than is surmised. In *Language: Its Nature, Development and Origin*, London, 1928, p. 181, Otto Jespersen openly suggests that languages change as a result of the influence of children on them. See also my article "Speculative Origins of the Fulani Language", *Africa*, 17, 1947, pp. 47-54.

The monograph is a useful little survey of an area that is more or less unknown and difficult of access.

M. D. W. JEFFREYS

Wörterbuch der Ewe-Sprache. DIEDRICH WESTERMANN. (Akademie-Verlag, Berlin: 1954.) xxiv, 795 pp. 105 DM.

This dictionary of the Ewe Language is No. 8 of the series of publications of the "Institut für Orientforschung" of the German Academy of Sciences, Berlin. Professor Westermann began to study Ewe in southern Togoland in the early years of this century and published his first Ewe-German dictionary in 1905. In the subsequent decades his untiring scholarship revealed more and more the secrets of that language so that Ewe became in African linguistics the best-known language of the Kwa group of the western

Sudanic non-class languages. The monosyllabic structure (consonant-vowel) of the root, connected with a semantic tone in Ewe, appeared to Westermann to be the prototype of Sudanic word structure, and so Ewe was taken as an essential basis in comparative Sudanic linguistics. This led to the reconstruction of Ur-Sudan vocabularies, published in 1911 and 1927. Apart from the rôle which Ewe has played in the history of investigations into the Sudanic languages, Westermann's study of Ewe has revealed the genius and the structure of an African language to an extent which has been attained only by few linguists in few African languages.

The new dictionary is based on the publication of 1905, but differs from it in many respects. All catchwords and examples in the first publication were checked over and again, and the new material extracted from Ewe books or gathered from Native informants was so copious that the dictionary assumed nearly double the size of the old one. The new dictionary deviates from the official orthography of the Anglo dialect, introduced after 1905, only in the letter β which the author prefers to v (voiced bilabial fricative). Most catchwords are followed by an illustration of their application in phraseology, idiomatic expressions, riddles and sayings. All these examples are tone-marked, and in this respect the dictionary surpasses in method the old one, as well as the outstanding dictionary of the Twi language by Christaller. A special feature of the vocabulary is that it contains – besides the Anglo dialect on which literature is based and which therefore represents the main dialect of the book – entries of dialectal words. Material has been culled from 25 dialects of the western, central and eastern Ewe groups (a characterization of the dialects is given in the introduction into the language, pp. x-xv, and a map shows the distribution of the dialects and dialect clusters). The best-known dialect besides Anglo (western Ewe) is $G\bar{e}$ (central Ewe) in which language the author gathered invaluable experience and information by the help of his informant B. Foli. The dialects of the western and central interior, as well as the eastern Ewe dialects in Dahome,

are less well known or unknown. In the last-named group the $G\bar{u}$ vocabulary was taken largely from Westermann's analysis of the $G\bar{u}$ Bible. Where the origin of borrowed words is known, it is indicated. Besides words introduced from European languages in remote and recent times, it is above all Twi, and to a lesser extent Yoruba, which have enriched Ewe vocabulary. This influence appears to be due to the political position of Ashanti and Yoruba in the past.

Westermann's dictionary is of invaluable help to those who wish to read old and modern Ewe literature, and it is in itself a treasury of Ewe folk-lore and wisdom. The linguist will find most interesting examples of formation of concepts whose derivation from an original idea is in many cases easier to follow up than in other African languages.

The high and low tones are the basic tones, whilst a basic semantic middle tone occurs relatively seldom (e.g. in Anglo and $G\bar{u}$), as $G\bar{u}$ *onú*, mouth. High-falling and low-rising tones generally appear to be tone contractions. In Anglo a tone pattern has been observed in *nomina agentis* and *verbal nouns* (e.g. *d'wólá* workman, from *dó* work, *wó* to do, and *lá* denoting the nomen agentis; and *d'wólá*, man doing a certain work), but little is known about it and its incidence in other dialects. Emotional vocabulary with sound and tone symbolism, represented by a rich collection of ideophones, shows the amazing creative force inherent in this language, well worth study by the general linguist. May this new work stimulate further research! The Ewe dictionary is not only welcome to scientists; it also meets a want of the Ewe people. We have to thank Professor Westermann for this work which he has presented to us on the eve of his 80th anniversary. Moreover, we are grateful to the Academy of Sciences for this excellent publication.

O. KÖHLER

La Langue Berbère. André BASSET. (Oxford University Press for International African Institute, London : 1953.) viii, 72 pp., maps. 10s. 6d.

Succeeding upon the four preliminary studies previously published in connection with the International African Institute's *Handbook of African Languages* (Prof. Doke's *catalogue raisonné* of Bantu linguistic studies, Prof. Guthrie's *Classification of the Bantu Languages*, and Miss Bryan's volumes on the distribution of the African Semitic and Cushitic languages, and of the Nilotic and Nilo-Hamitic languages), M. Basset's work forms Part I of the *Handbook* proper.

After a short foreword by the Director of the Institute, setting out the general aims and scheme of the *Handbook*, come the author's preface and introduction, the latter containing a description of the geographical distribution of the various Berber-speaking communities, and some remarks concerning the numbers of Berber-speakers. We are then given successively a short chapter on Berber phonetics; a long one on Berber morphology and syntax; a very brief one on the Berber vocabulary; a page on the writing of Berber; and a couple of pages dealing respectively with the extinct Libyan and Guanche forms of Berber, and with attempts to link up Berber with other languages. There are six sketch-maps, showing the geographical distribution dialectal of variants in the forms of six words; and to these is added just over a page of explanatory comment. There is also a separate folding map, revealing the extraordinarily wide, scattered, and often very sparse dispersion of the Berber-speaking communities. Finally, there is a sixteen-page classified bibliography.

As M. Basset points out, Berber is not standardized into a more or less homogeneous whole after the manner of the great cultural languages: it is, like the languages of the more backward peoples, a dialect-cluster without the discernible standard, and with the added peculiarity that, owing to the extremely wide and isolated dispersal of the numerous small communities that use it, it has become pulverized into between four thousand and five thousand local vernaculars which serve in whole or in part the linguistic needs of about five million people—a considerable number of whom, it may be added, make more or less use of Arabic as well as of Berber.

That, under such circumstances, there is an immense amount of detailed variation in the Berber dialects among themselves goes without saying: what is remarkable is that they should, as M. Basset feels they do, have sufficient in common between them to justify us in speaking of a single Berber language. Of this language the book gives us, on the one hand, a picture in its detailed variation, as well as, on the other hand, a concept regarding its essential nature.

The present reviewer, who is a layman as far as Berber is concerned, cannot pronounce on the accuracy or otherwise of M. Basset's presentation of the facts, or on the validity or otherwise of his interpretation of them—though one hastens to add that, over and above the guarantee given by the author's reputation in his field, the book gives every internal indication of scholarship. Like his fellow *non-berbérissants*, however, the reviewer is up against a difficulty which the author himself foresaw. The book continually deals with problems in Berber linguistics without sufficient description or illustration of the relevant facts; and though one might, as the author suggests, make up for this lack by parallel reading of one or other of the detailed studies relating to some individual Berber speech-form, this is not always possible. In any case it would seem reasonable to ask of a *general* handbook, such as this is meant to be, that it should be to some extent self-contained, and that it should not require parallel reading of a *particular* study for its very understanding by those who do not happen to be acquainted with some part of the field with which it deals. As it is, M. Basset has written rather for the beginning or even for the already somewhat advanced specialist in Berber linguistics than for the layman: and the layman is faced with heavy going.

G. P. L.

Allgemeine Voelkerkunde. KUNZ DITTMER. (Viehweg & Son, Braunschweig: 1954.) 314 pp., diags., plates. DM 16.80.

In this neat volume of 314 pages Dr. Kunz Dittmer of the Museum for Ethnology, Hamburg, (Hamburgisches Museum fuer Voelkerkunde)

presents a survey of the various cultures of humanity. He outlines the paramount features of social, economic and ideological life for each cultural pattern.

When discussing the different branches of art he informs the reader that dancing, music, poetry and sculpture received their impetus through ritual. The beginnings of science (mathematics and astronomy) are rooted in myth and magic. In a lively discussion Dittmer deals with the evolution of religion and its effect on human society. He explains that peoples without a "high culture" and personified "mono-God" can also live "ethically". Here people's lives are governed by certain behaviour patterns, primarily laid down with the aim of holding the group together. Statements of this kind, which appear throughout the book, may startle the inexperienced reader. To my mind, however, they add to the human value of this publication.

The major part of the volume is devoted to the problems of the origin and development of culture. In this connection the chapter on the Megalithic culture is of interest, as the author considers it to be the basis of all high cultures in the world, including those of the Americans. In this respect, Dittmer attacks the "Ethnological Monroe Doctrine", as he believes the New World cultures to be the result of repeated Old World contacts. He sees in the "courageous navigators" of the maritime megalithic culture circle the carriers of New World culture, and he denies emphatically any suggestion of possible Egyptian Phoenician, or Babylonian sea-going enterprises, which may have – directly or indirectly – influenced the American cultures. Here we agree with the author as it is a historic fact that Sahure's fleet sailed ca. 2700 B.C. in African waters. However, any suggestion that these ships went beyond the African confines is equally as speculative as Dittmer's ocean-going crafts directed by the mariners of the archaic megalithic civilisation. Scrutinizing the racial origin of the possible culture carriers, Dittmer cuts the Polynesians right out of the scene. They arrived in the Pacific area too late to be responsible for the diffusion of the archaic Megalithic culture circle.

The author explains the absence of the domesticated bull from the art and ritual of the New World by the difficulty of transporting these animals, specific to the Megalithic culture, across the ocean. This interpretation, however, does not strengthen Dittmer's argument. There exists in the New World an ancient stone image of a man wearing a turban and riding on an elephant. Whether this animal was shipped to the American shores, or carved from memory by the the artist, is beside the point: Here we have at least visible evidence of contact with the Old World. It is known that the cotton loom used in certain parts of the New World is the same as that of India. Yet Dittmer (p. 196) ponders on the question why the carriers of the Old World weaving techniques and utensils did not use their old agricultural methods in the new home. On the other hand we read on page 201 that *Gossypium* (*Gossypium hirsutum* L.), cultivated from the Pueblos to the Middle Americas, Peru, and the Antilles, is a hybridization between an indigenous New World species and a specialized Old World kind.

The Egyptian and Mexican pyramids are in Dittmer's eyes a typical example of independent evolution which occurred in every region once the archaic basis of the Megalithic culture was established. The two types of construction cannot be compared with each other. They represent the terminal stages of their specific development. Yet in the same paragraph dealing with this matter, the author mentions the similar eschatology connecting the simple pyramids of South-east Asia, the Pacific area, and the Indian gopuram, with those of the New World.

Dittmer's book offers many interesting problems to the anthropologist. At the end of the volume a comprehensive bibliography is attached, with the latest publications in the fields of social anthropology, archaeology, botany and history. To the general reader the book should provide easy reading. Excellent photographs and pen drawings by Heiner Rothfuchs illustrate Dittmer's sparkling text. A translation of this volume into English would be worthwhile in order to allow wider reading. We have here a highly recommendable book.

IRENE VON OERTZEN

Peoples of the Central Cameroons: *Tikar*, M. McCulloch (52 pp.); *Bamum and Bamileke*, M. Littlewood (79 pp.); *Banen Bafia and Balom*, I. Dugast (38 pp.). (International African Institute, London: 1954.) viii, 166 pp. 16s.

This publication is Western Africa, Part IX of the *Ethnographic Survey of Africa* produced by the International African Institute under the editorship of Professor Daryll Forde. This issue of the survey is one of the best that I have read. It gives one the impression that it has been produced as a result of much care and painstaking effort and does not give internal evidence of having been produced in a hurry. Another feature is that much of the information contained herein is not available elsewhere. Much of the information has been culled from unpublished sources and this issue is therefore a "must" for Africanists. The publication covers three groups of peoples and the information available has been summarised by three different compilers. There are sources available however, which have not been drawn upon by these compilers. These sources are the annual reports presented first to the League of Nations and thereafter to the United Nations Council. The most serious charge against this volume of the survey is the map. It is taken from some ancient first approximation. I prepared before I left the Cameroons a good working map of the Bamenda Division, a thing that I was able to do because I had visited every known and some unknown villages in the Division. Referring to the map that accompanies this issue and limiting myself to the Bamenda Division, I may say that there are no such places as Gerubas, Fumabus, Gaboles, Bankoto, Bukwu, Bouero, Melib, Gomdya, Monkols, Fontes, Toloh; while important places like Bande, Bamunka, Balikumbat, Bamessing, Oku, Ndu, Ntumbɔ, Ngi, Mbiami, do not appear. Why not have used the map, for instance, that was published in the 1948 report printed for the United Nations? An important omission is that the Land Record Books, wherein land disputes and tribal boundary judgements are written, have not been consulted.

The statement that there are Hausa settlements

in the Bamenda Division (p. 11) surprises me. When I investigated these alleged settlements for instance at Abakpa Bamenda, or at Bamunka, I found that the alleged Hausa were always Gid-dan Fulani, or settled Fulani. The account that Bali on their own initiative made war, on the Bamum (p. 11) does not fit the account given in Njoya's history of the Bamum where it is clearly stated that they were part of the mercenary army employed by the Banyo Fulani in a raid on Fumban. The Bamum routed this raid and cut off the Chamba mercenaries who were then forced to migrate as described.

The statement in footnote 7, p. 12, that the Nsungli was formerly one Native Authority area is true only on paper. It never functioned as such and was soon broken up into Taj, Bwot and Wiya.

The tables on pages 15 and 16 give a Census Factor of 3.2 which means that if the total number of adult males is multiplied by this factor a close estimate of the total population is achieved. This was a figure worked out by Percival in "Notes on the count of a Pagan Tribe in West Africa", *J. R. Statistical Soc.*, Vol. CI, Part III, 1938. On this test which I have checked for the census figures of Europe, the number of adult men in the Kom figures is too small - it should be about 425, but then the Kom area is very difficult of access.

Dr. Robert Lessig of the American Baptist Mission while in Bamenda made a study of the languages in the division but so far as I know his material has never been published.

The statement of Miss Kaberry that Fungom, Mmmu, Kuk and Nyos are offshoots of Kum is very doubtful. The Mmes speak a dialect similar to Kom. They are in no way related to the Kom. I spent a good deal of time among these people. Though the Fungom chief may claim seniority, the history of Fungom shows that it is just an independent, autonomous village. Fungom claims to have come from Ndewum. As the We say they came from Ndewum and the Zoa from Bamej in French territory - a statement confirmed by Isu - the claim by the We chief (p. 23) that We and Zoa are brothers is incorrect.

As I was ten years in Bamenda and marked most of the tribal boundaries and hence obtained tribal histories which I cross-checked I must state that part of Miss Kaberry's material, gathered later and in a much shorter time, does not check up with my material. Thus the founder of Oku was an Nso chief's son who, on account of an act of incest at Kofum, not Rifum, was driven away. Knowing this origin of his group he has invented the story of branching off at Rifum. Also such an earlier origin would make his continuing claim for independence stronger. I might point out that when the Fon Nsaw fled from the Bamum to Oku, Oku was not yet in existence. How then came Oku to claim a Rifum origin.

In the section on the main features of the economy one gathers that nothing had been done until Miss Kaberry arrived. Yet there was the highly important economic survey prepared in 1944 under the direction of Mr. P. G. Harris, C. M. G., Senior Resident. Then there were the various Agricultural, Forestry and Veterinary reports of which no mention is made. Miss Kaberry's suggestion that in Nsaw the men do only 10 days' work on the farms is wide of the mark. Ten days would not suffice to carry in the harvest, let alone beat down the grass or cut down the bush to allow the women to hoe. Note that Mme Dugast (p. 61) says men and women farm the land.

Under domestic animals no mention is made of the dwarf short horn cattle, herds of which were in possession of these natives for centuries before the Fulani first arrived in 1917. As for hunting and fishing, I may say that tribal hunts still take place, that men fish all through the Ndop plains, in Bansa, in Fungom and in Ntem. Under pottery no mention is made of the hammering of pots with a smooth stone, a technique found in the Fungom area. Under smithing, no mention is made of the famous Kwaja iron workers, nor of the Bikom on whom I have published material.

In the matter of "credit rings" or menage, or "savings banks", or Osusu clubs as they are known, no mention is made of "Le Associazioni 'Osusu' nell' Africa Occidentale" in *Rivista di Etnografia*, Anno V, Fasc. 1, 2, Naples, 1951, where are

given the Bamum rules as laid down by Njoya for credit rings. The mention of the seven *atanto* (p. 36) appears to be just incidental whereas actually most Tikar chiefdoms have seven councillors whose seats are stones. This is a culture trait that has a deeper diffusion significance than is at first obvious.

The statement (p. 57) that Njoya's *Nouot Nkweli* amalgamated the best in the Bible and in the Koran is only two-thirds true. It comprised, according to the selections which he made, the best of the Bamum customs, of the Koran and of the Bible.

The statement (p. 58) that the publication *L'Ecriture des Bamum* is the result of the joint investigations of Mme Dugast and myself is not quite fair to Mme Dugast. It is quite true that some six years work on my part in Bamenda left my Ms. unfinished. As I then retired I handed my material over to Mme Dugast who then went to Fumban, the Bamum capital. There she concluded it would be more satisfactory to start *de novo*. Hence the publication is actually entirely her work but she very kindly associated me with it.

On page 79, footnote 25 states that the information I have on the burial of a Fumban chief is not in Njoya's account. This is an amazing statement to make. I quote now direct from Chap. 29, §§ VIII and IX of Njoya's history. "Earth was now packed around the corpse until it reached his forehead. The cap and top of the head were left free. The open base of an elephant tusk was now placed over the exposed cap and head and this stood up resting on the head of the king." I would draw attention here to the practice at Benin where, *vide* H. Ling Roth, *Great Benin*, London, 1903, p. 79, a bronze cast head replaces the human head and into the recessed top of the casting is placed upright, an elephant's tusk.

The section on the Banen, Bafia and Balom is done by Mme Dugast who is well acquainted with these peoples and hence this section shows a unity and grasp that is inevitably lacking from the others, and is consequently the best of the three sections.

This volume presents a great deal of information that would otherwise be unobtainable, because it has been garnered from many unpublished manuscripts.

M. D. W. JEFFREYS.

Two Studies in African Nutrition. BETTY PRESTON THOMSON. (*Manchester University Press*: 1954.) 57 pp., tables, map. 8s. 6d.

Contact with Western Civilization has created certain disturbances in the traditional dietary of the African, which more often than not manifests itself in a condition of gross malnutrition. Workers in the field of human nutrition have devoted far too little attention to this burning problem, and as such these studies must be welcomed. Unfortunately a very wide field is surveyed in much too brief a manner and then, most of the submissions are based on hear-say information. The survey of rural dietary gives a good over-all picture of the food resources and the general feeding pattern for that area, but here again the author unfortunately relies largely on hear-say information. The value of the survey is reduced further by omitting the identification of indigenous food plants and edible insects. Students of Social Anthropology will, however, find these studies a useful addition to their library.

P. J. Q.

Makhanya Kinship Rights and Obligations.

D. H. READER. (Cape Town: 1954.) 40 pp. 5s.

This monograph is No. 28 of the *New Series of Communications* from the School of African Studies, University of Cape Town. The author states that his main intention is to describe the cognatic and affinal kinship system of the Makhanya tribe, 15,000 strong, a branch of the Nguni living some 30 miles south-west of Durban.

Nowhere does the author define *cognate*, which may mean descendants of a common ancestor, male or female, or only matrilineal descendants. However, as *cognatic* is not met again till fig. I, p. 28, and *affinal* till p. 38, we need not be much concerned as to the meaning they carry. The monograph is a good study of the reciprocal duties and obligations attendant upon the kinship terminology and again emphasises the necessity of undertaking immediately a study of the kinship system of any new society in order to gain a key to their social values and the mutual duties, rights and obligations that attach to, or flow from, a specific kinship term. Fig. I is called "Social Value Diagram, Makhanya Cognatic Relations", and presents succinctly an instantaneous picture of duties and obligations at different kinship levels. At the bottom of p. 38 allusion is made to Fig. 4 which, however, is missing.

The monograph is a very useful addition to lecture notes on South African Bantu kinship systems, showing their social values.

M. D. W. JEFFREYS